Our Heart is the Minde of God moſt high.
Our Beeing amiable, as the ſweete Lillie.
Our faithfullnes Love and Trueth vpright,
Is Gods Light, life, and Cleernes bright.

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THE PROPHECY OF THE *SPIRIT* of *LOVE*;

Set forth by *H. N.*

And by him peruſed anew, and more diſtinctly declared.

Tranſlated out of Baſe-Almain *into* Engliſh.

Hendrik Nic[illegible]

Behold, I will ſend mine Angel, or Meſſenger, which ſhall prepare the way, or make plain the path, before me.

He ſhall turn the heart of the Fathers to the Children, and the heart of the Children to the Fathers, that I come not, and utterly ſmite, or deſtroy the earth, with the Curſe. Mal. 3. & 4. Math. 11. and 17. Mark 1. Luke 1.

London, Printed for *Giles Calvert*, at the black Spread-Eagle neer the Weſt end of *Pauls*, 1649.

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The Preface.

IN the time of the Beginning or Riſing of the a great Day of the righteous Judgment of God upon the Earth, and of the appearing of the [b] Coming of our Lord Jeſus Chriſt in his Majeſty, the moſt higheſt hath poured out from him (with a mighty and vehement drift, or operation of his holy and gracious Word) this ſame Prophecy of his Spirit of Love, upon the Earth, and brought the ſame to light through H. N. his elected Miniſter.

a Joel 2. Wiſd. 1 Mal 3, & 4

b Mar. 24 and 25 Luke 17 2 Theſſ. 1 2 Tim. 1 Titus 2

2. Wherewithal the Lord (through the ſame his elected Miniſter) maketh manifeſt and known unto all people, with Correction, Diſcipline, and Exhortation, the horrible [c] deſtruction of all ungodly and unrepentant unregenerated men, together with the deceit [d] and falſhood of their malicious hearts.

c Iſai. 13, and 47 Mal. 4

d Pſal. 62 and 64 Iſaiah 59 Jer. 9

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c Iſai. 13, and 47 Mal. 4

d Pſal. 62 and 64 Iſaiah 59 Jer. 9

3. *Also figureth forth before their Understandings, their Self-wisdom, false* [e] *imagination of the knowledg, and the perverse* [f] *thoughts, which captive and seduce them: and setteth even so their unfaithfulness,* [g] *as a covered or cloked whoredom, and their unlust to the Love, as a sluggishness and foolishness, evidently before their eyes: and consequently warneth every one of the destruction, to the end that they all should thereby, to their Preservation and Salvation, give over, and incline themselves uprightly to the obedience of the Love;* [h] *repent them for their Sins, and take the Mercy of God, or the Grace of the Lord (which the Lord, through the Spirit of his Love, proffereth or presenteth so benignly unto them) groundly* [i] *to heart; live in all* [k] *upright Righteousness; and even so in the* [l] *Revealing of the great Day of the Lord, become preserved* [m] *in the Godliness.*

4. *Let every one therefore have a good regard to this same Doctrine of Prophecy, and take it effectually to heart, what the same requireth.*

e Isai. 5
f Isai. 66
4 Esdr. 16, Wis. 1.
g Ier. 2, and 3. Ezek. 16 Hosea 4, and 5.
h Matth. 3 Luke 3 Act. 2, & 3
i Prov. 3, and 4:
k Luke 1 Eph. 1, & 4
l Luke 17 Tit. 2
m 2 Pet. 3

THE

THE *PROPHECY* OF THE Spirit of Love.

CHAP. I.

THis is the ſound of the Voyce of the true *Spirit of Love:* wherewith the Lord viſiteth the wickedneſs of the people upon earth; To the end that it might become fulfilled, which the Lord hath ſpoken through his holy Prophets;

like as there ſtandeth written: The Lord
a Iſai. 26 Micha 1 [*a*] ſhall go forth out of his dwelling, and viſit the wickedneſs of the inhabiters of the earth; in ſuch ſort, that the earth alſo ſhall
b Apoc. 18 diſcloſe the [*b*] blood which ſhe hath ſwallowed up, and not hide the ſame any longer.

2. The Lord, the God of Heaven, moved me, in his minde, or Spirit; his power encompaſſed me with a ruſhing noiſe; and the glory of the ſame *God* of Heaven became great in my Spirit of his Love; in ſuch wiſe, that the great clearneſs of *God* wholy environed me, and ſhined round about me: Where-through the ſight of mine eyes became clearer then chryſtal, and mine underſtanding brighter then the Sun: in ſuch ſort, that I inſaw with mine
c Ezek 18 2 Pet. 3 eyes the great [*c*] long-ſuffering of *God*, and how large the ſame extended over the children of men; and perceived, with mine underſtanding, the breaking forth of the
d Iſai. 13 Amos 5 Joel 2 Wiſd. 1 [*d*] great Day of the righteous Judgment of *God* upon the earth: with which breaking forth of the ſame great day, *God* will
e Nah. 1 alſo now in the laſt time, as a [*e*] revenger againſt all his Enemies, make up himſelf, and appear, and
f Acts 17 [*f*] judg the univerſal earth with Righteouſneſs, according to his Promiſes.

3. I

3. I insaw also, that *God* will pour forth his wrath and indignation over all them that have not (to their [*g*] amendment) taken heed unto his love, grace, and long-suffering, but in the mercy of *God*, and in the time of grace, whenas the mercy was proffered unto them, [*h*] refused the same: and even so, abiding sluggish towards the Will of the Lord, loved and ensued the worldly foolishness, maliciousness, and self-mindedness, as also the infidelity of the good-thinking-wise, more then the Salvation of *God*.

g Rom. 2

h Prov. 1

4. In all this same, wherewith the Lord so moved me in his minde, I took good heed, in mine understanding, what the Lords meaning and Will was; and whereto, or to to what manner of service the Lord moved my minde.

5. When I then perceived or understood it, so was the Lords meaning and will unto me, even such as his Being, or Essence, spake unto me: For the Being of *God* gave forth his sound and Voyce, and spake unto me *H. N.* through his *Spirit of Love*, all these words, and said:

6. Go now out, and abide always in me; and (*i*] going before with thy service, e're ever the clearness of the great day of my

i Mal. 3

my righteous Judgment do come) let the ſound of the voyce of my gracious Word paſs forth over the univerſal earth; ſhew all people my Will, declare my Laws, Ordinances, or inſtitutions, to the Ununderſtanding ones; forbear not any longer the tranſgreſſing of men, neither wink thou henceforth at the offences of any people; but make manifeſt their [k] unrighteouſneſs unto them, and correct or reprove them for all their ignorance, blockiſhneſs, ſelf-ſeeking, and hypocriſie, and for all their lying imagination of the Knowledg, wherewith they give forth themſelves before thee as though I approved their cauſe: in which doing they all make manifeſt their falſe righteouſneſs before me, and bring their filthineſs before my face, making themſelves even ſo [l] to an abomination before mine eyes.

k Iſai. 58

l Iſai. 1 Amos 5

7. Let alſo the ſlothful, [m] and all ſuch as go on ſo negligently, (namely, ſuch as follow after the faſhion and Being of the wicked world, [n] or their good-thinking, and conſider not on the ſervice and requiring of my holy and gracious Word, that paſſeth forth under the obedience of my Love, nor have any regard thereto) know and underſtand, that they all are [o] an abomination

m Prov. 6, and 24

n Jer. 7, & 11, and 13 and 18 Zech. 7

o Iſai. 1 Amos 5 Luke 16 Tit. 1

on

on and a loathſomneſs before mine eyes, and that I cannot away with them, to the end that they all, through thy ſervice out of my Love, may turn them uprightly [p] to me and my Love, [q] repent them for their ſins, and be [r] preſerved in the clearneſs of the day of my righteous Judgment.

8. Now, bowing my ſelf in all obedience to my God, I went forth, and did abide alſo always in the Lord, even as the Lord had commanded me: and my ſpirit being moved through Gods power I gave forth the ſound of the voyce of the gracious Word of the Lord, like as I had alſo done in times paſt.

9. And even ſo, out of the love of my God and Chriſt, became the gracious Word of the Lord (in living power) out of the living God in ſharp reproving, chaſtiſing, and nurturing, as with documents, to the putting away and mortifying of the ſin of death; and alſo in gentle-dealing or helpfulneſs to Salvation, as with ſweet [s] waters, to the raiſing up of the righteouſneſs of life, [t] flowing from my body: and the ſound of the ſame voyce enlarged it ſelf wide abroad upon the earth.

10. Have a good regard therefore (O ye children of men) unto that which becometh this

p Iſai. 55 Ier. 3
q Ezek. 17 Ioel 2 Math. 3 Luke 3
r 2 Pet. 3

s Iſai. 55 Ioh 4, & 7 Apo. 22
t Iohn 4, and 7

this day (out of the gracious Word of the Lord and his holy Spirit of Love) spoken and expressed unto you; and harden [w] not your hearts in any case, but [x] amend your Being, to the end that ye may enter with the children of *God*, into the [y] Rest of the Lord.

w Psal. 95 Heb. 3
x Jer. 7, and 18, & 25, & 35
y Isai. 32 Heb. 3, & 4

CHAP. II.

O Ye Children of men, ye children [a] of defection! which will not believe nor understand Gods Truth, give any [b] ear to the Lords Will, nor follow after the doctrine and instruction of the gracious Word and his holy Spirit of Love; how can I, in any case, suffer you any longer then I have suffered you? seeing that the Lord himself will not forbear you any longer in your unwillingness to his Righteousness.

a Gen. 3 Isai 1, & 9 Rom. 1
b Prov. 1 Jer. 7

2. Thus long have I, with the [c] long-suffering of the Lord, beheld and considered it also with long-suffering, what manner of ways it might be that ye all loved to walk in; and whether also any man loved or desired to enter obediently into the [d] entrance or first School-rule to the way of Life

c Rom. 2 2 Pet. 3
d Prov. 3, and 4 Matth. 3 Mark 1 Luke 3 Act. 2, & 3

and Peace, in ſuch ſort as the ſame becometh adminiſtred, under the obedience of the Love, according to the Truth of God.

3. Thus long have I been converſant, in ſtilneſs, with many of you, and been by you like as one that can well abide to look on the wickedneſs of men, and yet not correct or reprove the ſame: But in all this my ſpirit hath been greatly [e] burthened with grief, and (with much heavy cheer) very woful and ſorrowful for you all, O ye children of men.

e Jer. 9, and 14 Lam. 1, and 2.

4. For, viewing the whole face of the earth, I beheld and noted directly the exceeding diſtractedneſs and [f] iniquity of the perverſe world, and the manifold [g] abominations of deſolation, wherewith ſhe hath brought her ſelf into a moſt confuſed eſtate: alſo the many and manifold [h] ſelf-wiſdoms, choſen holineſſes [i], and falſe god-ſervices, or religions of men, which they have taken on unto them out of the Scripturely learnedneſs and imagination of the knowledg, and made or divided themſelves (there-through) into many Sects, Diſſentions [k], and Schiſms or Diviſions.

f 4 Eſdr. 14 Math. 24
g Dan. 9, and 11 Mark 13
h Iſaiah 5 Rom. 1, and 12 1 Cor. 2
i Col. 2 2 Tim. 3
k Mat. 24 1 Cor. 1, and 3. Gal. 5 Jam 3

5. I have moreover marked, with long-

ſuffering,

ſuffering, the forth-going of all ſuch as boaſt them of the Love, and perſwade themſelves that they cleave unto the Love and the Wiſdom, whether that there were any better thing loved by them then by the world; and alſo, whether that they approached any neerer to the Truth of *God*, and to the upright Being of the *Love*, then the wiſe of the world & Scripture-learned.

6. I have alſo, for that cauſe, walked lovely among certain of them, and behaved my ſelf [*l*] very gently with them; hoping even ſo, that the true fear [*m*] of God, the [*n*] luſt to the good and upright Being, the upright [*o*] zeal to the Righteouſneſs, and the concord [*p*] of heart in the Love, ſhould have been found among them, more then among the worldly wiſe and Scripture learned.

l 2 Cor. 5 Tit 3
m Prov. 1 Eccl. 1, and 2.
n Pſal. 40
o Math. 24
p Ez k. 11
1 Cor. 1 Eph. 4

7. But, alas! like as the world, together with her wiſe and Scripture-learned, are darkened or [*q*] blinded in heart, and deaf in the underſtanding, (which comprehend not [*r*] the good Being of the Love, nor yet conſider on any of all that which God, through the Spirit of his Love, requireth; but have always a luſt to themſelves, and cleave unto the covetouſneſs, the voluptuouſneſs of the fleſh, and the ſelf-wiſdom, which

q Rom. 1 Eph. 4
r Wiſd. 1 Math. 11 1 Cor. 2

which ſeduceth them,) even ſo I have found many of you, yea, almoſt all, which make boaſt of the *Love*, and talk much thereof, to ſtand in ſuch like caſe: and alſo adviſedly marked, that ye (under the pretence or colour of the houſe or ſervice of *Love*) have taken on to your ſelves the [s] voluptouſneſs of the fleſh, according to the manner of the world, to be your freedom, and your own [t] thoughts of the good-thinking, according to the imagination of the knowledg (like unto many unillumated [u] Scripture-learned and good-thinking-wiſe) to be your wiſdom; and have no regard to the godly life of the gracious Word, nor to the [x] counſel of the Teſtimony of the holy *Spirit of Love*, neither yet humble you obediently to the *Love* and her ſervice: and yet notwithſtanding, when one asketh you, whether ye have adjoyned you to the *Love*, or are minded to continue with a good will by the ſame? ye anſwer and ſay expreſly, O yea; we will cleave unto the *Love*, and not forſake the ſame in any caſe.

s 2 Pet. 2 Iude 1

t Ier. 7, & 11, & 18

u 1 Cor. 1

x Prov. 1

8. Howbeit, ye cover therewithal your falſe deſires, and alſo the luſts of your fleſh, wherein ye [y] live and walk; and remain even ſo without the obedience of the holy

y Rom. 1 Eph. 4 2 Pet. 2 Iude 1

holy Word, and of the requiring of his ſervice of Love, and abide alſo bound or owned to your ſelves, and to your own counſel and will; and come not to the Truth of God, which floweth forth ſerviceably out of the Love, for to be obedient, as right [z] Diſciples of the Word, unto the ſame.

z John 8 Jam. 1

9. But verily, after ſuch a manner ye are, towards the gracious Word of the Lord and his ſervice of Love, [a] even like unto an whore, which after her hearts good-thinking (to a cloaking of her whoredom) chuſeth an husband, and coupleth her ſelf in marriage unto him, for that ſhe might boaſt her as a married wife; and under ſuch a covering, and boaſting, that ſhe hath an husband, committeth her whoredom, ſeeing that ye in like manner without Chriſt, and againſt Chriſt (although ye make great boaſt of him) commit whoredom, and deal, nor walk not according to the doctrine or requiring of Chriſt.

a Pſal. 50 Ier. 2, & 3 Hoſ. 4, & 5

10. For which your covered or cloaked whoredoms cauſe, and unrighteous walking, the Lord hath moved my minde, and commanded me to figure forth your whoredom and [b] unrighteous ways before you, alſo to [c] reprove you thereof, and to exhort you to amendment; and to warn you even

b Ier. 7
c Iſai. 58

even ſo of the deſtruction that is to come upon the ungodly in the righteous judgement of God.

11. O thou whoriſh Nature! Be aſhamed, I ſay, preſently before the Lord, and before the Seat [d] of his Majeſty, where-out he declareth his upright Righteouſneſs, that thou boaſteſt thee ſo of Chriſt, the gracious Word of the Father, [e] as of thy Husband, and of the lovely Nature of his Love: and yet, whileſt thou doeſt ſo, holdeſt thine heart common, or of one Being with the Antichriſt, with the wicked World, and with the ſelf-wiſdomes of her Sectaries and Scripture-learned. Peruſe and ponder now well the [f] falſhood of thine Heart, and conſider throughly all thy Covetouſneſs, [g] theevery, ſelf-Seeking and whoredom which thou haſt committed againſt Chriſt and his Love.

d Iſaiah 16 Mat. 25

e 2 Cor. 11

f Iſa. 59

g Ier. 7, & 9

12. O ye Children of Men! when ye have once perceiyed, and clearly ſeen, in your inwardnes, into all this ſame whoriſh Nature of your unrighteous walking, then withdraw you firſt of all therefrom, [h] and turn you to the goodneſs of our Lord Jeſus Chriſt, and [i] repent you; and let your ſelves even ſo under the O-

h Jer. 2 & 3 i Ezek. 18 & 33

bedience of the holy and gracious Word,
k Eph. 4 and of his ſervice of Love) become [k] changed to an upright being of Chriſt,
l Pro. 1 & 4 and taught, [l] inſtructed, and counſelled
m Mat. 18 (as ſingle-minded [m] Children, which
1 Cor. 14 wholly give over themſelves obediently under the tuition or cuſtodie of their Mother) by the Elders in the holy underſtanding of the Spirit of the Love of Jeſus Chriſt: and even ſo, (in all obedience of the love of Jeſus Chriſt) become foſtered and trayned up, in the godly Wiſdom of the holy underſtanding,

13. Hereto apply you firſt of all with faithfull hearts; and come then even ſo to
n Eph. 4 the lovely (n) and true being of the Love Jeſus Chriſt, and to the upright (o)
o Ioh. 1 Freedom of the Children of God.

CHAP. III.

a Gen. 3 Isai. 1. 59 Rom. 5 O Ye Children of the (a) defecting or off-falling Being, which ſay that ye cleave unto Chriſt and his Love, and under ſuch a boaſting, commit your whoredom; to you is my cry and calling: For, I lament and bewaile very much your
b Ier. 2 Hoſea 4 (b) unfaithfulneſs, and all your feignedneſs

nels, wherewith ye think to cover you before me.

2. But no, beloved, no; ye cannot abide covered before me, nor before the face of my God: but ye muſt all, in this very day of the Love, become manifeſt before the Majeſtie of God, and [c] before the Seat of the Judgment of Chriſt.

c Rom. 14. 2 Cor. 5

3. For although ye diſſemble with me, & how craftily ſoever ye cover, or feign you before me, yet are neverthelef [d] all the Counſels and Falſhoods of your Hearts manifeſt before me, and ſo much the more naked and bare [e] before the eyes of my heart and ſpirit.

d 1 Cor. 4

e Pſal. 44 Heb. 4

4. For ſo long as your hearts ſtand not ſubmitted good-willingly to the Heart and Spirit of my God, nor are wholy given over (to be (f) obedient Diſciples of the Word) unto the gracious Word & his ſervice of Love: So can I alſo, through the true (g) Light, wherein God hath glorified, or throughly lighted me, right well perceive, ſee, and note, that all your minds and thoughts are not minded with the heart and ſpirit of my God; nor with the requiring of the gracious Word, and of his ſervice of Love, but, thereagainſt, mingled with wicked (b) Inclinations

f 1 Peter 1 James 1

g John 1 & 3

b Gen. 6 & 8 Eccl. 17 & 18

nations or Affections.

5. Seeing now then that I, through the light of my God, do clearly see into all your pernicious corrupted Nature and wicked Inclinations: and gladly vouchsafe you all, out of the upright Being of my God, that which were better; to the end, that, under the obedience of the Love, there might be found by you all an upright Being *i* of the Love of Jesus Christ; So cannot I, of Natures part, nor of the *k* nature of the Loves part, which driveth me thereto, alwaies keep silence, but must, even out of love, witnesse unto you the (*l*) perils of destruction, which have bewrapped and encompassed you,

i Eph. 4
2 Pet. 1
k 2 Cor 5
l Isa. 13 & 47 Math. 24 1 Tim. 4 2 Tim. 3 2 Pet. 2

6. For that cause, I admonish you this day of the Destruction, and foretell you, as truly as the Lord liveth, if ye endeavour not your selves to the Obedience of the requiring of the gracious Word, and (*m*) of his service of Love, for to become upright of heart, to fear the God of Life, to love the Vertues of the lovely Being of the Love, to live uprightly, (*n*) in the communiallity of the Love, with all the holiness of God, and to deal or behave your selves (*o*) faithfully with them; and so to become wholly godded with God

m 1 Joh. 3 & 4
n Rom. 12 2 Cor. 12 Eph. 4 1 Joh. 1
o Zac. 7. 8

God [p] and his Chriſt, or [q] incorporated to that ſame godly Being; but ſeek your ſelves, or any other thing, in or by the gracious Word and his ſervice of Love; or elſe take unto your ſelves a good-thinking word, and falſly uſurp the Service of *Love*, and boaſt you thereof; and even ſo hold your hearts common, or of one Being, with the [r] worldly Being and faſhion, and with the falſe hearts of the ſeditious Scripture-learned; So will it then aſſuredly go evil with you in this day of the Love of the righteous Judgment [s] of God; yea, much [t] worſe then with the worldly ignorant, which have not heard any better then the manner or Rite of the world, or of the ſeditious and ſectariſh Scripture-learnedneſs.

p John 17
q John 15 Eph. 3 2 Pet. 1
r 1 John 2
s Iſai. 13 and 47 Math. 25
t Math. 11

7. For unto you all (which preſently, in this very day of the Love, hear the voyce or ſound of the *Spirit of Love*) the good Being of the *Love* becometh expreſly ſet forth, and the Life of the upright Righteouſneſs figured out before your eyes; and to the ſame alſo ye are all *u* called, and entirely bidden: And the hand reached forth unto you, to your aſſiſting therein, to the end that ye ſhould all, with willing hearts, wholy give over your ſelvs (under obedience of

u Mat. 11, Eph. 1 and 4: 2 Pet. 1

the Love) thereunto; and ſo enter into the way or entrance to the ſame.

x 2 Theſ. 2

8. But verily, if ye now, in all this [*x*] love and mercifulneſs, which this day chanceth or becometh brought unto you, through the *Spirit of Love*, will not give

y Ier. 25 and 29

ear to the Voyce or Teſtimony [*y*] of the gracious Word, nor learn (in the ſervice

z Math. 11

of Love) the [*z*] humility of heart, nor the meek-mindedneſs of Spirit; neither yet once laud nor thank the God of Life

a Tit. 2

for ſuch an appeared [*a*] grace, but [*b*] re-

b Prov. 1

fuſe the proffered grace, and turn away therefrom; keep off the ſame from your hearts, run on light-mindedly with your taken-on knowledg; have no regard at all to the Wiſdom of the *Love*; nor endeavor to attain to the righteouſneſs of the upright

c Pſal. 95 Heb. 3

Being of the Love; and even ſo, [*c*] har-

d Jer. 7, and 18, & 44

dening your hearts, follow after your own [*d*] good-thinking; ſo think well then hereon, and conſider it adviſedly, O ye ſelf-minded ones, and good-thinking wiſe, that ye, with ſuch pervertedneſs of your good-

e Iſai. 59 Eph. 4

thinking hearts, ſhall become [*e*] eſtranged from God and his Truth, wax cold towards the right *Love*, and altogether unwilling to give over your hearts in the ſervice of *Love*.

9. Yea,

9. Yea, that God will alſo for that cauſe (ſeeing that ye are ſo [*f*] ſlothful to the ſervice of his Love, and to all that God, in this his holy day, requireth,) *g* ſpew you out of his mouth, and not let you taſte his lovely Being, nor finde the [*h*] Reſt of his holy ones; but will let your hearts reſt blinded from his upright Light, and your time, days, and years, paſs away or [*i*] periſh, with the ungodly, in ignorance and darkneſs.

f Prov. 24 Matth. 25
g Apoc. 3
h Heb. 4
i Wiſd. 5 Iſaiah 13 and 47 Mal. 4

10. O ye [*k*] ſluggiſh to the Will of the higheſt God, ye [*l*] ſeekers of your own ſelfneſs in the ſervice of the Love, and ye all which are ſo wiſe or [*m*] knowledgful in your own conceit, and (without the counſel of the holy Spirit of Love) *n* follow and enſue your own counſel, jet on with ſtiff [*o*] necks; and even preſumptuous boldly [*p*] hunt after your own deſtruction: how long will ye yet, through your diſobedience, bring ſorrow and care upon me, and pain me ſo with anguiſh in my heart?

k Prov. 6, and 24 Matth. 25
l Phil. 2
m Iſaiah 5
n Prov. 1
o Iſaiah 3
p Wiſd. 1, and 2.

11. How long will ye yet follow your own counſel, and caſt behinde you the counſel of the Wiſdom?

12. Oh! I fear that ye will not ceaſe from doing your own will, until that the

Deſtruction have utterly ſwallowed you up; and that ye ſhall not finde any more
q Heb. 12 time of converting to [q] amendment.

13. How are ye, for ſhame, thus cold, and how ſlowly come ye forward to the
r 2 Tim. 3 Heb. 5 Service of the *Love?* How abide ye always ſo very childiſh, or (*r*) weak of underſtanding in the knowledg of the entrance to the firſt ſchool-rule of the Chriſtian Doctrine of the Service of *Love*, and of the heavenly Truth? I have, doubtleſs, held forth or expreſſed all good before you, and evidently figured forth the upright Being of the *Love*, and the entrance to the ſame among you; through which Service, ſo extended on you, all my hope hath been, that
s Eph. 4 Col. 1 1 Pet. 5 I ſhould have rejoyced with you (in *s* the growing up in the godly underſtanding of the upright Being of the *Love*) as with loving Children of the Kingdom, in the godly Being of the *Love*.

14. But, alas! (it grieveth my heart ſore) now, that ye begin to wax aged or old in the underſtanding, and ought, of right, to
t Heb. 5 be (*t*) Elders in the holy Underſtanding, I finde that many of you grow not up in
u Eph. 4 the (*u*) oldneſs of the holy Underſtanding of the gracious Word, or Chriſt, (according to the upright Being of the requiring of his

Service

ſervice of *Love*) but in your own, or ſelf-framed underſtanding, or deſtroying (*x*) knowledg; and yet dayly increaſe therein, and not in the (*y*) Wiſdom of the *Love*, that godly Underſtanding.

x Gen 3. 1 Cor. 8.
y Wiſd. 1, and 7. Jam. 3.

CHAP. IV.

OH! where ſhall I once finde ſuch as take to heart the gracious Word, and the inſtruction of his Service of *Love*, or his counſel *a* of the Wiſdom, and even ſo, with ſingle-minded *b* hearts, follow after the ſame obediently? For I finde by experience, that the moſt part of people, which make a *c* ſhew as though they turned them to the *Love* or to the Service of the ſame, turn them not *d* aright to the *Love* and her Service.

a Deut. 6 and 11, & 32. Prov. 4.
b Wiſd. 1.
c 2 Tim. 3.
d Ier. 3.

2. For that cauſe, ſuch ſhew plainly their unfaithfulneſs; and, in turning them away from the requiring of the *Love*, it becometh manifeſt (in the bringing forth, or ſpreading abroad of their own counſel, luſt, and will, which they take unto them through the imagination of their knowledg) that they are utterly eſtranged from the gracious Word of the Lord, and from his requiring

requiring, and turned towards their own word and will.

3. For there are very few to be found, that give over themſelves hereto; namely, to [*e*] forſake their Self-wiſdom or Imagination of the Knowledg, and to live obediently [*f*], according to the Counſel and Doctrine of the Teſtimonies of the holy *Spirit of Love*: But almoſt all (and eſpecially they that refuſe the Love and the Requiring of her Service) ſet themſelves to Judgment, for to [*g*] judg, with their own Word and Imagination of the Knowledg, Gods gracious [*h*] Word, and the [*i*] Service of his holy Spirit of Love; as alſo the Elders in the ſame Service.

e Mat. 16

f 1 Kin. 15 1 Pet. 1

g Jer. 23

h 1 John 3 and 4

i Iſaiah 30

4. Yea, many think alſo in their hearts, That they will look well hereto, that they be not in any wiſe ſeduced or deceived by the Love, which [*k*] nevertheleſs is God himſelf; nor by the Spirit of Love, which is the true godlineſs of Jeſus Chriſt; nor by the dayed-Elder in the ſame Spirit, which witneſſeth the upright Being of the Love and her Spirit.

k 1 John 4

5. Behold, ſuch a Circumſpection will they almoſt all occupy or uſe, ſuppoſing even ſo (according to their good thinking or own knowledg) to enter into the Life; and (although

(although they are not regenerated in the Obedience of the Love of Jeſus Chriſt [*l*], nor yet underſtand the Works of God, nor the Myſtery of his Kingdom) to be more prudent and underſtanding with their knowledg, then God himſelf, and his Spirit of Love.

l Wiſd. 1 Matth. 11 and 13 1 Cor. 2

6. Which Spirit hath now in this very day, through the mercy of God, and his elected Miniſter, made manifeſt the ſecret Treaſures of God, and the godly and ſpiritual [*m*] Riches of the heavenly Goods ſo diſtinctly and nakedly, and alſo brought the ſame ſo abundantly and liberally unto us, in the obedience of the requiring of his Service of Love, (where-out alſo we declare forth the ſame again among the children of men,) That the ſimpleſt, or very leaſt among the underſtanding ones (if he conſidered thereon) might right eaſily underſtand, that this our Miniſtration of the holy Word in the Service of Love is Gods working, and not the mans; and that the ſame Spirit and ſuch an holy underſtanding, *n* as is witneſſed & declared out of the ſame Miniſtration, proceeded not out of any fleſh nor earthly underſtanding, but out of the living God; and that men alſo (without conceiving any evil opinion thereof) ought to be obedient

m Eph. 3 Col. 1 2 Tim. 1

n Mat. 16.

to

to that ſame Spirit in the requiring of his holy Word and Service under the obedience of the Love.

7. Howbeit, many will not conſider hereon, but they turn them almoſt all to their own [o] underſtanding out of the wiſdom of the fleſh, and Scripture-learnedneſs or imagination of the knowledg, wherein they intangle, diſturb or diſquiet themſelves among each other, and come not (p) to the Underſtanding whereunto they are called or required, and wherein they might underſtand the Mind or Intent of the Works of God.

o James 3

p Epheſ. 1 and 4, 2 Tim. 3

8. Out of theſe ignorant Underſtandings, according to the imagination of the Knowledg, very many make up themſelves preſently, which judg the Adminiſtration of the gracious Word of the holy Spirit of Love out of their ignorant and unilluminated Underſtandings, and running forth even ſo, with their Judgements, here and there, they know nor underſtand not themſelves what they judg thereof.

9. For the One murmureth here, and will have it Thus after his Minde; the Other murmureth there, and will have it So after his Mind: The One hath ſeen or marked

This

This in it, that is unright in his eyes: The Other hath heard That thereof, or elſe conceived and imagined to himſelf there-out ſome ſtrange or abſurd Matter, that ſoundeth unto him, in his ears and in his thoughts, as unright, or error.

10. Herewith now, and with ſuch like (as there is mentioned) certain have ſo much to do, and to talk of, that they for that cauſe (through the great toyl and buſineſs which they incumber themſelves withall thereabout) become ſo utterly blinded in their hearts, that they, by no means, can conſider on the ſingle-minded [q] Obedience which the gracious Word and his Service of Love requireth; nor yet on the abundant Treaſures and Riches [r] of God, which, out of the heavenly Truth, become [s] revealed, by Gods Grace, ſo richly and liberally unto us in the Service of Love, and, through the holy Spirit of Love, brought unto us to Salvation.

q 1 Kin. 15 1 Pet. 1
r Mat. 13 Col. 2
s Epheſ. 3 Col. 1

11. They have likewiſe not once any regard, what an upright and lovely godly [t] Being the gracious Word bringeth, in the Obedience of his Service of Love, unto his Beleevers.

t Eph. 4 2 Pet. 1

12. Alſo they underſtand not [u] the time, which is now preſent and at hand, in which the

u Mat. 16

x 2 Pet. 3 the ending of the perverſe [x] world, and
y Mat. 24, the appearing of [y] the Coming of our
and 25 Lord Jeſus Chriſt, and the z Reſurrection
Luke 17 of his holy ones, cometh to paſs.
Acts 1
z Iſai. 25
Iohn 5
1 Cor. 15
1 Theſ. 4

CHAP. V.

a Eccl. 24 OH! Is it not a very lamentable caſe,
2 Cor. 11 that I have [a] labored thus long,
with ſuch a fervency and diligence, in
the Myſtery of the Works of God, out of
the godly powers, among the children of
men; and given abroad the ſame Myſtery
of the Works of God unto them, with ſo
full reſolution, to their Salvation (to de-
clare thereby Gods Truth upon the Earth)
ſo openly and clearly; dealt, or been con-
verſant, in the travel of the godly Teſtimo-
nies of the true *Light*, among ſo many;
and alſo communed, or ſpoken thus long
(yea ſo often and many times) with them,
b Mat. 13 of the [b] Myſtery of the Kingdom of
Luke 8 the God of Heaven: and that I yet finde
ſo few, which, with all their heart, give
over themſelves good-willingly, to be o-
c 1 Pet. 1 bedient *c* diſciples unto the gracious Word
Jam. 1 of Life and Truth, and to his ſervice of Love;

or

or that humble them (according to the requiring of the Word, and [d] Counsel of the Wisdom) aright there-under: For almost they all [e] seek themselves, and not the Lord, and even so hearing and beleeving themselves [f] they follow after their own will and understanding, and not the Lords, nor his gracious Words.

d Prov. 1
e Phil. 2
f Jer. 18, and 23

2. Seeing then that they hear, beleeve, and witness so gladly their own word, and follow or ensue so gladly their own counsel, wisdom and will, so will they also very gladly and willingly submit themselves thereunder; also gladly give them over, and be obedient to the same, [g] but not to the gracious Word of Life, or of the Spirit of Love: Yea, such an absurd and preposterous dealing against the gracious Word of Life, or of the Spirit of Love, is used often times much more by them which men have in estimation, and count to have understanding, then by the little and single-minded ones.

g Jer. 7, & 11, & 13.

3. Oh, how much and many times is it mentioned in our Writings, That the Lord detesteth, and is wholly minded against [b] all pride of the flesh, against all the wisdoms of the earthly or fleshly men, and against all their industry, subtle pregnancy, know-

b Isaiah 3 and 30 Rom. 1, & 8, & 11 1 Cor. 1,

knowledg and counſel? And how little becometh it taken to heart? or how little thinketh and conſidereth the man, that he (touching Gods Cauſes) ought to hold himſelf [i] ſtill in his wiſdom, induſtry, underſtanding or knowledg, until that he were endowed and illuminated, in his ſpirit, through the obedience of the requiring of the ſerviceable Word with the eternal and living [k] Word of God the Father, and (l) incorporated to the upright and lovely Being of the Love of Jeſus Chriſt.

i Pſal. 37. Iſaiah 30

k 1 Iohn 1

l Iohn 15 and 17, Epheſ. 3 2 Pet. 1

4. Whileſt then that the man is ſo unmindful of this, and bringeth forth always ſo preſumptuous boldly (out of his good-thinking prudency or induſtry, and out of the imagination of his knowledg) his own word, counſel, and will ſo much and manifoldly; witneſſeth forth the ſame for truth, and even ſo, according to his manly wiſdom (out of the mind of his fleſh) goeth on therewith; and (becauſe he thinketh that his cauſe is right) willeth nor deſireth not any thing elſe; ſo muſt I other-whiles let the man alone, or ſuffer him to go forth therein for a ſeaſon, waiting when he will come to a better mind, and behold, with long-ſuffering, how it will go with him.

5. There-

Therefore, for the Peace's Cauſe (to end that I would not contend with any man) I keep often ſilence among many, and let paſſe, in my patience and long ſuffering, all falſe witneſſings againſt me: and even ſo abide waiting for the right time, (*m*) wherein the gracious Word of Truth, & the Diſcipline or Chaſtiſing eruditi-on, might be gladly hearkened unto and beleeved of the Man, to reform the Man even ſo, in convenient time, with long ſuffering, and to prevent him with the upright Wiſdom and holy Underſtanding, if happily he might by that means be found worthy of the Grace, that the Lord would open unto him the Door of the upright (*n*) Underſtanding; and give him yet once to underſtand, that he ought to keep ſilence, and become utterly dumb in himſelf: and firſt of all to hearken unto the upright ſerviceable Word of the holy Underſtanding, that cometh forth (*o*) out of the holy *Jeruſalem*, and leadeth in unto the Godlineſs; to ſhew forth upright fruits of Repentance; to give over himſelf, to become obedient thereunto: and even ſo to become (*p*) taught obediently in the upright Wiſdom of the lovely Being, and in the holy Underſtanding

m Ecl. 3

n Eph. 1

o Iſaiah 2. Micah 4

p Eph. 4

ing of the Godlineſs; and ſo then to tell
ſie thereof.

6. O that the Man gave himſelf to
ſtilneſs, alſo had regard with diligence
q Mat. 11 and fervency, and that (q) in humble
manner, to the ſervice of the gracious
Word under the obedience of the Love,
t Pſal. 40 and deſired to do the (r) Will of the Lord:
Acts 9 ſo ſhould he then verily learn well to note
or perceive, wherein the Lord hath placed
his Heart, Being, and Minde: and where-
in He hath declared or revealed himſelf,
together with his Light, Word, Spirit
and Truth: And that it is alſo wholly the
Will of the Lord, that Men (ſ) ſhould
s Iſa. 42 Mat. 3 & 17 hear and believe his Word, Spirit and
t Iohn 8 Truth there-out; and that Men ought alſo
1 Peter 1 James 1 to aſſemble them, as obedient (t) Diſci-
ples of the Word, thereunto.

7. If now the Man once marked and
underſtood this ſame aright, ſo ſhould he
u Pſal. 40 Acts 9 then alſo verily (if he had a (u) luſt to doe
the Will of the Lord) endeavour himſelf,
with good will, thereto, and even ſo be-
come aſſembled therewith; turn his hear-
ing to the ſame; and, out of the ſound of
x Pro. 4 the witneſſings of the ſame, (x) take to
heart the wiſdom of Inſtruction: and e-
y Eph. 4 ven ſo, growing up therein to the (y) old
age

of the Man Chriſt, learn there-out to
eak rightly the holy (z) Underſtanding z Wiſ. 1, 2
the godly Wiſdom.

8. For verily, the true *Jeruſalem* (which in Times paſt deſcended, in ſumptuous and gorgeous garniſhing, (a) a Apoc. 21
from Heaven, and where-out the Word of the Lord is (b) promiſed to go forth) b Iſa. 2, 25
is riſen up therein with his gliſtering Clearneſs; In which *Jeruſalem*, the holy Hill of *Sion* (where-out the Law of the Lord is promiſed to go forth, and whereon the (c) Temple, Tabernacle or Houſe of God is builded) becometh exalted above (d) all Hills, and manifeſted to be a Nurce of the Children of *Jeruſalem*.

Ier. 31
Micah 4
c Lev. 26
2 Cor. 6
Apoc. 12
& 15 21
Iſaiah 2
Micah 4

9. And that ſame heavenly State, with all that is of one Being therewith, is verily the (e) peaceable Kingdom, and Mercy-ſeat of all Beleevers in CHRIST; the which is, from the Grace of God, come unto Us, now in the (f) laſt time, according to the Promiſes,

e Luke 17
Rom. 14
f Iſa. 16
Heb. 5

10. In which undiſturbable and faſt-ſtabliſhed Kingdom, (g) that is come unto us, full of Peace, and full of all ſpiritual and heavenly Goods, all holy Soules and godly Underſtandings, do (h) live

g Rom. 14
Apoc. 12
h Iſa. 35
51. 60, 61
& 65, 66
Ier. 23 31
& 33

and inhabite, with all Triumph, Glo[ry] and Christian Joy, free and without a[ll] Fear: and there-unto also all Men, th[at] are good of wil to assemble them there[to] are called and lovingly bidden.

i Deut. 32 Isaiah 48 11. Oh, that the Man understood this same aright i! So should he then assuredly, k Heb. 5 with all good-willingness of his heart, k humble himself before the Throne of Grace, and soveraign Majesty of God; take heed unto the Word of the Lord there-out: hear, beleeve and good-willingly obey the same; honour, laud, praise, and thank that same God, which hath prepared all this for us, which also l Apoc. 4 & 7 liveth from everlasting to everlasting, l and sitteth upon the seat of his Majestie: and spread abroad, every where, the great Acts and wonderful works of God: as also rejoyce him with great Joy, for that such a Throne of Grace and Saving-health is now, in these last perillous m Apoc. 21 times, appeared, come, and declared, m out of the heavenly Being, upon the n Luke 2 Earth unto the Children of Men, n which hope on God, and on the Comfort of his Salvation: and that also there-o Mat. 6 Luke 11 through the o will of the Lord is accomplished on Earth, as in Heaven.

CHAP.

CHAP. VI.

O Ye Children of Men, consider well now hereon, and have a good regard thereto, and take the same yet once effectually *a* to heart; namely, how that presently out of this very Throne of Grace (which is appeared and come unto us, now in the last Time, in the most holy of the true Tabernacle of God, to an everlasting Stool of Grace, *b* upon the Earth) the Glory of the Lord becometh manifest, and his *c* Law, Word and Will, (according to his godly Truth) expressly witnessed.

a Deut. 4 Prov. 4

b Apoc. 21

c Isaiah 2 Micah 4

2. For that cause, have now a distinct Diversity, in whom Gods Spirit and his Word is revealed or manifested; and in whom it is yet unrevealed.

3. For consider, where God, with his Christ and Spirit, hath his *d* Dwelling in any one, and bringeth forth his secret Treasures of the Heavenly Goods thereout; even there is then truly his Wisdom *e* to be found; and also the Counsel of God, according to the Truth: And not by the Strangers, nor by the Disobedient unto the Word; nor yet by the good-

d Iohn 1 & 17 Apoc. 21

e Wis. 1 & 7

thinking wise, which separate themselves from us and our godly Doctrine: neither yet by them, whose Spirit is not (in the conformity of being with us) *f* begotten or born out of God, but (in the Separation against us) out of the flesh of the earthly Being, have a good respect hereunto.

f John 3 Rom 8

4. O ye Earthly Generations (I mean, ye earthly un-Godded Men) that exalt and preferr your *g* owne Word, (which notwithstanding is meer lies) so highly, and hear and believe the same so gladly: also alwaies desire to follow after your own Counsel, (which notwithstanding is a meer seducing and deceit) and to be obedient thereunto; and will, even so, out of your Darknesse, (which is doubtless nothing else but the cursed Kingdom of *h* Hell, and the Possession or Habitation of all Divels and wicked Spirits it self) judg so gladly the Light of Gods Truth, and the Children of Light: Ah, beloved, consider yet once, in what Being and Nature ye are comprehended; and then judge, from whence your word and Spirit is, or hath his Original, where-with ye will judge and speak forth *i* the Divine Matters: and from whence also ye fetch your Counsel, which ye, without

g Ier. 23 & 27

h Apoc 17

i Isaiah 38 Jer. 21

Gods

ods Counſel, wherewith we are of one being, ſo earneſtly enſue or follow after; according to your own Minde of the Fleſh: and where-out likewiſe ye execute the Judgment, with the which ye judge the Teſtimonies of the Light, and the Children of the Love, or of God. *k* 2 Pet. 2 Iude 1

5. Behold, herein now, and according to this manner pronounce forth boldly the Judgment *l* over your ſelves, and give teſtimony of your own ſelves, what ye your ſelves (in your diſobedience to the Requiring of the Word) are, or may be reckoned for: As likewiſe of your own Word, which ye ſpeak there-out: for I commit therein the matter unto your ſelves to judge. *l* Iohn 8 1 Cor. 11

6. O ye Children of Men, ſeeing that ye judge another, and all things, ſo gladly or willingly: ſo judge now once alſo your ſelves. Ah, beloved, do, I pray you, even ſo: for I have now given the matter into your own hands to judge.

7. Thus look well, rightly into your ſelves, and then pronounce forth, *m* according to the Truth, the Judgment or Sentence over your ſelves, what ye your ſelves all are, according to your inward Man: and truly, when ye once begin to ſee *m* Iohn 8 1 Cor. 11

aright into your ſelves, then ſhall ye ſo certain find in your ſelves, that ye are no minded according to Gods Nature o Being; But according to the Nature of a corrupted, and earthly, conſumable, or mortal Man: And that your Word and Spirit, and all your Will and Counſel, *n* is out of the Fleſh of Sin *o* and out of the Lyes of Darkneſs.

n 1 Cor. 2
Iames 3
o John 8

8. For, ſo long as ye yet live in the *p* Fleſh of Sin, and that ye are not (through the Doctrine of the Teſtimonies of the holy Spirit of the Love of Ieſus Chriſt) reſtored; neither prepared to the New Birth in Jeſus Chriſt in your Spirit and Underſtanding, nor yet humble you there unto; and that ye are not *q* taught, with the Adminiſtration of the Gracious Word under the Obedience of the Love, to the Kingdom of the God of Heaven, or that the ſame is not come unto you, in your Obedience unto the Word and Service of Love, *r* in your Spirit; and that ye even ſo direct the courſe or forth-going of your life without the Service of the Love and his Requiring: So is then doubtleſs all your Word, Spirit and Counſel, proceeding out of the Imagination of your Knowledge *s*, no otherwiſe minded, but earthly

p Rom. 8 & 13
1 Pet. 4
q Mat. 13
r Apoc. 12 & 21
s Rom 8. 1 Cor. 2 Iam. 3

rthly, deviliſh and fleſhly; and ye have not my ſight nor knowledg at all of Gods Matters or Cauſes, nor of the Kingdom of God, according to the heavenly Truth: It is very true.

CHAP. VII.

HArken, harken; [*a*] Hold you ſtill before the Seat of Gods Majeſty, O ye children of men, and give ear diligently, for there cometh now forth from the ſame Seat [*b*] Lightenings, Thunders, and Voyces; yea, even now the Lord letteth himſelf be heard upon the earth; and He the higheſt God, which ſitteth upon his Seat, and liveth for ever and ever [*c*], ſpeaketh now out of his holy Dwelling.

a Pſalm 37 Iſaiah 30

b Pſalm 18 Apoc. 4

c Iſaiah 26 Micha 1

2. Have now therefore a good regard unto the particular Unfolding or diſtinct Definition of the ſame ſound of the Voyce of the Lord; For thus ſaith the Lord, or in this manner ſoundeth his Voyce:

3. Your own Word, O ye children of men, is the [*d*] Lye which ſeduceth you.

d Jer. 7, & 8, & 9, & 14, & 23, & 27, Ezek. 13

4. Your own Underſtanding is the deſtroying and corrupt Knowledg, where-through

through ye, in your judging, miſs the Right and the Truth, and for that cauſe bear a falſe [e] Ballance.

e Pro. 11,20 Mich. 6

5. Your own fore-caſt, or conceiving, will, and counſel, is the falſhood of your mind, which beguileth you; in ſuch ſort, that your ſteps, by that occaſion, cannot be upright before me, ſaith the Lord.

6. Your own Being, or falſe mind of darkneſs, is the [f] Kingdom of Hell, to a [g] dwelling for all Devils and falſe Spirits, where-through ye, with feignedneſs, and covering of ſhame, and with divers manner of ſelf-mindedneſs, are held captive [h] or brought in ſubjection; yea, ſo captived, that it is very painful and cumberſom unto you, to make manifeſt your ſelves, uncoveredly or nakedly, before the Seat of my glorious Majeſty, and for that cauſe alſo ye obtain [i] little luſt and love to the Kingdom of Heaven, (the which is the upright Being and Mind of the everlaſting and [k] unchangeable Light,) wherein I, ſaith the Lord, [l] live and dwell as an eternal and living God.

f Apoc. 2, and 17
g Mat. 12 Luke 11
h Rom. 7
i Apoc. 3
k 1 Pet. 2
l Lev. 26 2 Cor. 6 Apoc. 21

7. Behold, ſaith the Lord, to live [m] and dwell in all your Inwardneſs with this ſame Light and Clearneſs, that is my [n] Righteouſneſs, and alſo the Righteouſneſs

m Iohn 14
n Mat. 6, 22

my godly Kingdom: But here-out, faith the Lord, ye thrust Me, and keep Me off day-by with your own Word and Will, and abide even so, with your fleshly Will, always deviled, and devilishly minded, and think very little, that I have loved you so intirely from the beginning, [o] and chosen you to an House for my Dwelling; to which glorious lordliness with Me ye cannot come, so long as ye refuse the Obedience of my gracious Word, and [p] despise my Spirit of Love, and so hearken to your selves, and pass forth after the direction of your own Judgment.

o Jerem. 7 John 14 Apoc. 21

p Heb. 10

8. O ye children of men, saith the Lord, consider, and call to mind yet once, what ye all have been thus long, and yet are, so long as ye have heard and beleeved your selves, or whilst that ye yeerdayly do hear and beleeve your selves, and abide [q] estranged from my Service of Love, and upright Being.

q Ephel. 4.

9. And if ye now desire to come again unto Me, and to your upright Being and State, then hear nor beleeve not your selves any longer; but hear and beleeve my [r] Word, that (in my Service of Love) floweth forth out of my Mouth.

r John 5, and 8,

10. Submit you [s] there-under, and do according

s Eccles. 7 1 Pet. 5

according to my Counsel, saith the Lord, so shall ye then come to right again: also enjoy my Goodness, and inherit all my Treasures [t] and Riches.

t Mat. 13 Col. 2

11. O ye children of men, saith the Lord, Wherefore will ye thus abide so gladly by your selves, seeing ye are always so much deceived with your selves? For by your selves ye find nothing else but [u] Lyes and [x] Darkness, where-through ye divide, intangle, and destroy your selves.

u Jer. 7, & 9 John 8
x Is 5, & 9

12. But by Me, and by my Word and Service of Love, ye find the true Being of my Dwelling, together with the Truth, the Wisdom, and all good Counsel to your Preservation; also the Light of Life, [y] the lovely Being of the Love, and the everlasting Life to your Joy and Felicity.

y Eccles 24

13. For that cause, to your Preservation, take now good heed to the gracious [z] Word, that I presently in this very day, through my holy Spirit and Service of Love, [a] set to be heard, and set forth before you, out of the Tabernacle of my Dwelling.

z Jer. 31
a Isaiah 2, and 26 Micha 1 and 4

14. And even so for my Loves cause, saith the Lord, wherewith I have always loved you; [b] forsake now your selves, and all your own Word, Will and Counsel, and hear and believe only my Word, that floweth from

b Mat. 16 Luke 9, & 14

from Me, out of my holy Spirit and Service of Love; for otherwiſe ye cannot come to my Dwelling.

15. Therefore [*c*] come now all unto Me, ſaith the Lord, and aſſemble you all to the Houſe of my Dwelling, namely, to the Houſe of my Love, where-out I let my [*d*] Word be heard, and wherein I have the Seat of my Majeſty.

16. Come now all hither, and, for my Loves cauſe, [*e*] forſake wholly your ſelves, or your own life, and all what ye your ſelves, and for your own ſelves cauſe, have taken on; and all that is Mine [*f*], or that belongeth to Me, bring unto Me, and lay it all down before the [*g*] Feet of my Majeſty, even the Houſe of my Love; and acknowledg, that it is all my [*h*] Propriety or very own.

17. When ye now have done all this, ſaith the Lord, then plant all your Hearts in the only Heart of my gracious Word, and holy *Spirit of Love*, to the end that ye all might become (*i*) one Heart, Being or Mind in Me; and that I likewiſe, with my gracious Word, and holy *Spirit of Love*, may even ſo dwell, (*k*) live, and walk in you all.

18. For thereto truly the Service of my Love

c Iſaiah 2 Micha 4 Zach. 8

d Iſaiah 2 and 26

e Mat. 16

f Pſal. 24 and 146

g 1 Par. 30 Acts 5

h Pſalm 24 and 50

i Iohn 17 Acts 4

k John 14 2 Cor. 6 Apoc. 21

Loveſtretcheth, which I now in the laſt time extend ſo graciouſly on you: and even thereto I have alſo loved and elected you all, O ye generations of men, to the end that ye all, through the Service of my *Love*, might be aſſembled again unto me, in my godly Being, and have love and peace among each other.

19. Wherefore ſeeing now that this is the laſt time [*l*] of Grace, in which (ſaith the Lord) I let my voyce go forth, to the end that every one may come to my Reſt; ſo [*m*] harden not your hearts, in any caſe this day, in the hearing of my voyce, that ye abide not without this my holy Reſt, which is publiſhed unto you, and wherennto ye are courteouſly bidden; But become turned about thereunto in your heart and minde, and, to enter into the ſame, ſo gather you now altogether unto my houſe of *Love*, and to my holy Tabernacle, or man of God [*n*], wherein I (as a glorious God) with my perfect Godhead (as with my Chriſt at my right hand, and with my holy Spirit of Love, my true Being) do live, dwell, and walk; and wherein we, as one true Deity, have revealed and [*o*] glorified us, to the end that ye all now may become conſubſtantiated or conformably united in me as one

l Joel 2 Acts 2

m Pſal. 95 Heb. 3 & 4

n Ier. 31 Ezek 37

o John 13, and 17

one Man of God, and inherit my Reſt with all the Children of God.

20. For verily, I ſay unto you (ſaith the Lord) whoſoever now, in this very day of my *Love*, aſſembleth him not to my houſe, nor becometh, with his heart, graffed [*p*] or planted into my heart, he ſhall not enter into my [*q*] Reſt, nor yet for evermore inherit or inhabit, with my children of Peace, the worthy pleaſant Land, which I have promiſed unto them, and [*r*] prepared for them, from the beginning of the world: neither yet obtain, either in this time, or in any time to come, any Grace of Salvation, Life of Peace, nor true Love; nor yet become [*s*] one Being with my godly nature: but all ſuch, which ſo abide without me, and my holy houſe, or communality of *Love*, ſhall be [*t*] ſcattered abroad and brought to confuſion, and bound, [*u*] with the bands of darkneſs, in the horrible Deſtruction; and ſo abide [*x*] eſtranged from the Light of my lovely face for ever and ever.

p Rom. 11

q Heb. 4

r Math. 25

s 2 Pet. 1

t Ier. 17, and 22, and 25 Wiſd. 17

u Mat. 25 2 Pet. 2

x 2 Theſ. 1

21. O ye Children of men (ſaith the Lord) harden [*y*] not your hearts, in any caſe, in the hearing of the voyce of my Spirit, in the Service of my *Love*; but come now all to this my [*z*] Fountain of Life, and

y Pſal. 95 Heb. 3

z Iſai. 12, and 55 Apoc. 21, and 22

a Ezek 36 Heb. 10 and refreſh [*a*] your heart and minde in the ſame, and in her out-flowing waters: for the ſame waters which flow there-out [*b*] are my ſafe-making waters of Life, to the ſatisfying of all thirſty Souls after the Righteouſneſs and the ſame are alſo to the health of all them that drink thereof.

b Iohn 4 and 7 Apoc. 21 and 22

22. O how lovely is my Fountain, and how ſweet are my waters which flow forth there-out, namely, unto all them that love me, and underſtand [*c*] that I am friendly! therefore [*d*] come now all unto me, ſaith the Lord.

c Iſai 42 1 Pet. 2 *d* Iſai 55 Apoc. 22

23. Leave now the friendſhip of the wicked world, [*e*] which is an utter enmity unto God, and full of all manner of iniquity, and make your friendſhip with me; for I am in no caſe churliſh, [*f*] cruel, horrible, nor deſtroying, like as the wicked world is; but I am lovely, gracious, peaceable, and beneficial, or ſafe-making, to the end that my dominion may even ſo, through my lovely and upright Righteouſneſs increaſe it ſelf, or [*g*] become great, now [*h*] in the laſt time; and that there be no end of the Peace, from this time forth for evermore; to the end that I may do even ſo that [*i*] which is right on the earth, and execute Righteouſneſs among the people:

e Iam. 4

f Iſai. 42

g Iſai. 9 Mal. 1 & 3

h Ioel 2 Acts 2

i Iſai. 32 and 42 Ier. 23, and 33

people: For all Heathen, which turn their hearts unto God, [*k*] attend on these my institutions, which come forth out of the Service of my *Love*, saith the Lord.

k Isai. 42, and 51

CHAP. VIII.

BEhold, and consider, and have a good regard hereon, O ye beloved and good-willing hearts, what an heart, lust, and love [*a*] God hath turned or born towards us all, for to rid and lead us all, now in these last *b* perillous times, through his Service of *Love*, out of the abominations of the perverse world; and so to bring us, with our will, to the Majesty *c* of his Glory, to the end that we should now in the last time, through his Love, and through the *d* Mediator his Christ, become surely saved; live *e* always, and for ever, uprightly, lovely, and peaceably, in the same Godhead, with each other; and so *f* inhabit the world, according to the Promises of God the Father, in Righteousness for evermore.

a 1 John 3

b Amos 5 Micha 2 Math. 24

c Isai. 13, and 60 Jer. 3

d 1 Tim. 2 Heb 9

e Luke 1 Eph. 1, & 4

f 2 Pet. 3

2. Therefore (namely, for this same Loves cause, which *g* God is extending so graciously on us) turn now your Love like-

g John 3

b Eccl. 7 wiſe to the ſame God of Life, and [*b*] ſubmit you all under the Obedience of his *Love*.

3. O ye dearly beloved (ye all, I mean, which ſay and profeſs that ye love the Truth) ſtand in fear before the great glorious God, and apply you not to any other thing, then that which is according to his
i Pſal. 19 Will; eſteem right reverently *i* his Word: have a ſingular regard to the Law of his Doctrine; and, with your whole heart,
k 2 Cor. 6 Heb. 12 reſpect well this [*k*] proffered Grace, which, through the gracious Word of the Lord, becometh expreſſed or held forth before you under the obedience of his *Love*.

4. Which Word of Grace and Life
l Iſa. 49, & 51, and 59 Jer. 1, & 31 Heb. 8 and 10 God hath given in my mouth; [*l*] written the ſame, together with the Law of his Commandments, in my heart, minde, and thoughts; and choſen me to be his Miniſter, to adminiſter now in the laſt time
m Ier. 33 (under the obedience of his *Love*) *m* the ſame gracious Word, to declare his Truth, and to ſet up his moſt holy Service of
n Num. 14 *Love* through the Belief [*n*] to the end that the whole world may become full of the glory of God, according to the Promiſes.

5. For

5. For that cauſe come now all hither, and refuſe not the Lord; but give over your ſelves, and all what ye have (*o* that is the Lords) good-willingly unto the Lord and his Word, to your preſervation: Come now all, and lay down your ſelves, and all what belongeth unto the Lord, before the Seat of his Majeſty.

o Pſal. 24 and 50

6. Reſpect well now this ſame *p* time of Grace, ere ever the *q* wrath of God, and his indignation, fall upon all ungodly; and have a diligent regard in time, what the Service of *Love* requireth.

p 2 Cor. 6 Gal. 6 Heb. 12
q Eccl. 5 Rom. 2

7. Howbeit, if ye do *r* refuſe this ſame *Love* of God the Father, and withhold from the Lord that which belongeth unto him; not fear the ſame glorious God; caſt his Word, Law, and Will *s* behind you; not regard the hearty mercifulneſs of his *Love*, which he ſheweth ſo liberally on us; forſake the Communality of holy ones under the obedience of the *Love*, and refuſe to aſſemble you unto the ſame: and even ſo cleave much rather with the ungodly unto the wicked world; become puffed up in pomp, and light-minded of heart; and even ſo, according to your luſts and good-thinking, follow after your own freedom, *t* will, and counſel: So will God then alſo turn away

r Prov. 1
s Iſai. 5 4 Eſdr. 7
t Ier. 7 and 9 Rom. 1 1 Pet. 4 2 Pet. 2 Iude 1

his *Love* from you, and not let you taſte
the lovely being of his *Love* (which he
u Joel 2 Acts 2 now in the *u* laſt time bringeth unto his
elected holy ones, which ſubmit them un-
x Iſai. 32 Wiſ. 3, & 5 Heb. 3 & 4 der his *Love*, to an eternal *x* Reſt of the
Godlineſs) nor inherit the ſame for ever-
y Iohn 8 *z* Mat. 11, and 25 Heb. 10 more; but ye ſhall *y* dye in your Sins, and
be forced to bear your condemnation *z* and
puniſhment, more then the children of the
perverſe or wicked world, to whom this
Grace hath not been proffered.

8. Ye ſhall likewiſe dayly (the longer the
a Rom. 1 more) wax blinded *a* from the Way of
Life; become incorporated to the wicked
and malicious Being of the ungodly, and
end your days and time in ungodlineſs: and
even ſo the number of your years ſhall then
b Mal. 4 Wiſd. 3 Eccl. 21 periſh, or waſte away, with the ungodly;
and your end ſhall be *b* horrible.

9. For like as it ſhall go with all un-
c Pſal. 37 and 52 Prov. 2 godly, even ſo ſhall ye alſo become *c* root-
ed out, in indignation, from the Land of
d Mat. 25 2 Pet. 3 the Living, and condemned in the *d* fire of
Hell: and I (which am the Lords) cannot
likewiſe, of the holy Natures part of
my God, be moved with any remorſe of
pity or compaſſion towards you.

10. For, that be far from the minde of
my Soul, that I ſhould ſet mine affection
of

of the *Love* towards any ſuch as love not God, nor his Law, but abide by their [e] own Knowledg, and are ungodly of Will; be he then what he is, Friend, or Stranger.

[e] 1 Cor. 1, and 8

11. But *f* bleſſed are they to the Lord, and beloved in my heart, which fear the Lord; alſo cleave obediently, in the Service of *Love*, with humble hearts unto the holy Word of the Spirit of *Love*, and are godly of Will; yea, my minde ſtandeth good-willing towards all ſuch, even to all Grace and Mercy; be he then what he is, Friend, or Stranger.

f Pſa. 112, and 128 Eccl. 1, and 34

CHAP. IX.

BUt now, if, happily, certain of the good-willing hearts to the *Love* ſhould take theſe our fore-ſpoken ſayings ſomewhat heavily or grievouſly to minde, and ſay thereupon; Becauſe we are not altogether perfect, Ye, nor the Lord, have not, peradventure, any good pleaſure in us: and we ſhall alſo, poſſibly, for our Imperfections cauſe (ſeeing that we yet dayly ſtumble, fall,

and ſin very much) periſh with the wicked world, and all ungodly.

2. O ye Beloved, and all ye good-willing hearts, which are good-willing to the obedience of the witneſſings of the holy *Spirit of Love*, but are yet too young [*a*] and too weak to enter into the perfection; theſe fore-ſpoken ſharp ſayings, reprovings and puniſhments, are not ſpoken to ſuch as humble themſelves obediently to the gracious Word and his Service of *Love*, to do the Lords Will; nor yet to the good-willing ones unto the ſame obedience *b* (although they are yet young and weak in the accompliſhing of the perfection,) but to the evil-willing, and to all them that (with perverſe *c* thoughts and falſe or deceitful intents) enter in ſo falſly *d* beſides us, and mean or purpoſe in no wiſe the *Love*, but in all themſelves: and even ſo, with their [*e*] malicious hearts and perverſe thoughts, fall away again from us: alſo ſlander or [*f*] blaſpheme the holy Word, and our upright and godly Service of the *Love*; and ſo ſpue forth their falſhood, with many lyes, over us.

3. Behold, over this *g* wicked and venomous nature paſſeth forth the Judgment of God *b* and his Puniſhment, to the Con-

a Rom. 15 Gal. 6

b Rom. 7

c Wiſd. 1
d 1 Iohn 2

e Iſai. 59 Ier. 9 Wiſd. 1
f 2 Pet. 2 Iude 1

g Iſa. 1
b Prov. 1 Iſa. 13 Wiſd. 12 Heb. 10

Condemnation of the ſame wicked Nature.

4. For that cauſe, O ye good-willing hearts, ſet apart ſuch thoughts (as that God, and the *Spirit of his Love*, or his holy Ones, ſhould not, for your weakneſs cauſe, have any good pleaſure in you) in any caſe far from you; but remember (as it is alſo very true) and look into the ſame according to the Truth, that the grace of God the Father, and the mercifulneſs of his *Love*, prevaileth, or taketh in the preeminence *i* abundantly by or in the Beleevers of the Word; and that God and the Spirit of his *Love* is *k* long-ſuffering towards all good-willing ones, which humble them under the obedience of his *Love*: alſo *l* beareth them in all their weakneſs; and *m* forgiveth dayly all their ſins; to the end that they ſhould even ſo enjoy his comfort, and grow up, with cheerful hearts or good courage, ſo much the good willinger in the obedience *n* of the gracious Word, and ſo go on, or preſs forth unto *o* the perfection.

i Iſai. 13 Rom. 5
k Rom. 2 2 Pet. 3
l Heb. 2 and 5
m Ier. 31
n Eph. 4 Col. 1
o 1 Pet. 5 Phil. 3 Heb. 6

5. For conſider and look into it once aright; If the Sin, whileſt it was yet night, have *p* prevailed in us; how much more then ſhall the Grace and Mercy of God, to

p Rom. 5

the obtaining of the Righteouſneſs, (ſeeing
q Rom. 13 that now, to the ſalvation of men, [q] the Day againſt the Night, and the Love, with her ſafe-making Service, againſt the Sin and Condemnation, is entered in) prevail or take the preheminence over us? namely, over all
r Luke 2 them that are [r] good of will, and that ſubmit, or wholly give over themſelves, with all
s Deut. 30 their heart, for to be *s* obedient unto the
1 Kings 15 holy Word, under the Love; and expreſs even ſo, in the giving over of their heart, that
t Rom. 6 they have not any will to the *t* ſin, or that
u Wiſd. 14 Romans 1 which is [u] unright, nor yet to the [x]
x Rom. 13 Eph. 2, & 5 darkneſſes of the wicked world, but have turned all their luſt to the Righteouſneſs,
y John 8 and 12 1 John 1 and 2 for to [y] walk uprightly, with the Communality of the Love, in the light of the lovely Being of God; for God hath no
z Ezek. 18 1 Tim 2 2 Peter 3 pleaſure [z] in the periſhing of ſinners, but his Pleaſure is, that they ſhould all convert
a Acts 17 unto Him, [a] repent them for their ſins, and live in his Righteouſneſs.

6. For that cauſe, O ye feeble minded of heart, and all ye infirm or weak, which love the upright Life, permit not any evil ſurmiſings to take effect in you, nor yet give place to the unbelief, whereby you might be plucked away from the God of Life, & from the Houſe or Communality of the holy ones

of

of his Love; but in all things, wherein your memory or understanding might chance to be moved, apply always [*b*] your minds and thoughts to the instruction of the Wisdom, and to the Doctrine of the holy Understanding of the *Spirit of Love*, and submit [*c*] even so your whole memory or understanding, with all your minds and thoughts, to the vertues of the godliness, for to follow after the same in all obedience of the holy Word, and to become old [*d*] and understanding therein, to the end, that ye, in the youngness of your understanding, seduce or deceive not your selves with any strange and [*e*] unprofitable thoughts.

b Prov. 4

c Eccles. 6

d Ezek. 4

e Wisd. 4 Eccles. 3

7. But ye shall always, in your youngness and weakness, let the giving over of your heart, or your good-willingness to the Love, and to the Obedience of the Requiring of her Service, [*f*] appear or become expressed before the [*g*] Elders of the holy Understanding in the Testimonies of the holy *Spirit of Love*, and not, at the first, the Perfection; for verily it is not in your power at the first, in the time of your youngness and weakness, to bring forth the Perfection.

f Eccles. 4 and 17

g Eccles. 6 & 7, & 8, & 9,

CHAP.

CHAP. X.

GIve diligent Ear hereto, and understand well the Words of my Voyce, O ye Noviſes in our holy Communality or Family of Love, wherein God himſelf dwelleth and walketh, and ye all which are yet young *a* in the holy Underſtanding, and weak in the accompliſhing of the upright Righteouſneſs: Conſider and note once aright which is your firſt School Rule, or the beginning of the Chriſtian Doctrine in our upright Service of the godly *Love*; namely, that ye firſt of all turn you about from the *b* Iniquity, and from all ungodly Being, utterly forſake all the *c* Abominations of the wicked world, and, with all your heart, *d* depart there-from; and even ſo humble and wholly give over your ſelves under *e* the Obedience of the Love, for to become as ſingle-minded *f* and obedient children, by whom no Deceit, nor any Luſt or Will unto ſubtlety and craftineſs, nor any fainedneſs or doubleneſs of heart, nor yet any unfaithfulneſs is to be found; but which dayly (in the *g* departing from the Iniquity, and in the increaſing *h* or growing up in the good Being of the Love) make manifeſt them-

a 1 Cor. 3 Heb. 5 and 6

b Iſaiah 1 and 55 Jer. 7, & 18 & 25, & 35 *c* Ezek. 14 Mat. 24 *d* 2 Cor. 6 Apoc. 18 *e* Iohn 13 and 15 1 John 3, 4 *f* 1 Cor. 14 2 Cor. 11 1 Pet. 1, & 2 *g* 2 Cor. 6 and 7 Apoc. 18 *h* Epheſ. 4

themſelves with naked or uncovered hearts before the Seat of the Majeſty *i* of God, and even ſo, in the confeſſing of their ſins, ſigh *k* and complain over all their pernicious or corrupt Nature, and wicked Luſts and Thoughts, and make up themſelves in them, and where-through alſo they yet ſometimes ſtumble and fall.

i Prov. 28 Eccleſ. 4 and 17 Rom. 14 1 Cor. 5 *k* Luke 6 James 4

2. Behold, ye dearly Beloved, enter firſt into this ſame ſmall *l* Way, for the ſame bringeth or reacheth to the Perfection.

l 4 Eſdri 7 Matthew 7

3. Verily, to ſuch good-willing hearts, which enter even ſo, according to the Truth, into the ſame ſmall *m* Way that leadeth unto Life, and to all ſuch as apply them thereunto, God hath *n* a good pleaſure, and the Spirit of my Mind ſtandeth alſo inclined, to all goodneſs and mercy, over thoſe ſame, becauſe they do, in ſuch an humble ſubmiſſion, plainly expreſs, that they fear God, *o* hate the Iniquity with her evil effects or inclination, and, againſt thoſe ſame, are good *p* of will towards God and his *q* Righteouſneſs.

m Luke 13

n Ezek. 18 Eccleſ. 12

o Pſalm 37 Amos 5

p Luke 2 Romans 2

q Matth. 7 and 22 Epheſ. 1 and 4

4. But whereas now ſuch a good will, and giving over of the heart, is not found, in thoſe I have no confidence, that they mean or purpoſe in any wiſe the true *Love*, not yet that they have any luſt or will to live in the

the good Being of God, neither yet also that the upright Love and Truth is sought, loved or desired by them.

5. For all such as have not any good will, lust nor desire to the good Being of God, (but live according to their own self-mindedness, *r* and according to the sensuality, will and pleasure of their flesh,) nor yet desire to enter obediently into the single-minded good Will, *s* according to the Pleasure of God, and the Requiring of his Word and Service of Love, (in which Service all coverings and bewitchings of the heart, and all darknesses and earthly lying minds become layd off *t* or are put away,) nor yet to be brought out of the earthly, lying, and covered Being, to the beholding of the uncovered Face of God and Christ in the Spirit, nor to Gods *u* Hill of the heavenly Sanctuary, nor to the *x* most holy illuminating from on high, the most soveraign *y* Majesty of God; those same are not meet to enter into Gods Sanctuary, nor to live in his good Being.

r Rom. 1 Ephes. 4 1 Pet. 4 2 Pet. 2

s Ezek. 18

t Isaiah 25 2 Cor. 3, 4

u Isaiah 2 Micha 4

x Isaiah 60 Apoc. 21 and 22

y 1 Cor. 4 Heb. 4

6. All such then, as is aforesaid, that have not any mind hereunto, but *z* refuse this same grace and love of God the Father, (which is appeared, lovingly granted, and also brought unto us, little ones, and Gods Elect, out of many

z Prov. 1 Heb. 12

many thouſands in this world,) and deſpiſe the ſame, or make up themſelves there-againſt: Thoſe cannot I verily account or eſteem for any Communality of Love, nor for any holy ones of God or Chriſt, nor yet for any ſuch as have any good in their mind.

7. All ſuch unbelievers, and reſiſters of the Love and her Service, may be right-eaſily known by *a* their wicked deeds and inclination; for ſuch falſe hearts (let them cloak or hide themſelves how they will) do all make themſelves *b* manifeſt, that they all (againſt the Truth, and againſt the Spirit or Mind of the ſupream God) are or ſtand with the perverſe World (which is worthy of the fire of *c* Hell, and of the everlaſting Condemnation) altogether earthly and *d* deviliſhly minded; they will alſo (with their earthly underſtanding, and fleſhly mind) always ſurmount or bear ſway above the Wiſdom of the *Love*.

a Mat. 7 and 12

b 2 Tim. 3 1 John 2.

c Mat. 13 and 25

2 Peter 3

d John 8 James 3

8. Ah, conſider yet once, ye Beloved, whether that it accorded well, or were conſonant, that the Heaven ſhould lie under, or on the loweſt place, and the Earth drive or lie ſwaying there-over: Verily, much leſs accordeth it, or it is far more abſurd, that Gods Mind of the *e* heavenly Truth, the holy

e 4 Eſdr. 6 and 7

ly Understanding, and the Wisdom or the Being of the godly *Love* should lie beneath, or, as depressed, all under, and the minds of the earthly and devilish lyingness, and the self-will of the earthly man, with the wisdom of the flesh raign or bear sway thereover.

9. Therefore be now ashamed, O ye children of the flesh, which presently are so *f* good-thinking-wise; that your hearts, will, and thoughts stand so *g* perversly minded against the God of Life and his Truth, and against the Requiring and Ordinance of his Service of *Love*, and that ye will always, with your knowledg and fleshly minds, bear sway above the holy *Spirit of Love*, and his godly Testimonies, and, according to the imagination of your knowledg, raign over his Wisdom.

f Isaiah 5

g Isaiah 59

10. Oh, I cannot wonder sufficiently at this same blindness of men, (which notwithstanding, through the false *h* light, look so highly, or are so far seeing in their knowledg,) and especially, that the man is, in all, so *i* voyd of understanding, that he always, according to the insight of his knowledg, cleaveth unto, and loveth the basest for the best, the unpurest for the beautifullest, the consumable for the everlasting, and the Earthly

h Isaiah 59

i Deut. 32

Earthly for, or in ſtead of the Heavenly.

11. O ignorant and blockiſh earthly Man! how groſs art thou become of Underſtanding, that thou like *Eſau*, ſelleſt or giveſt over thy *k* Birth-right for any thing wherafter thou ſuffereſt thee to luſt: and even ſo loſeſt the Bleſſings of *Iſaac*, and the Inheritance of the Heavenly Beauty?

k Gen. 25 Heb. 12

12. Yea, there is yet one thing that maketh me exceedingly and much more to wonder, namely, that many good-thinking Spirits or earthly Men, are now waxen ſo preſumptuous bold and arrogant of Heart, that they, with a fleſhly *l* and wicked Nature, and lying Being, and with their unrenewed or ungodded hearts, buſie themſelves or take upon them *m* to judge the godly Matters, and the Sentences of the holy Scriptures.

l Gen. 3 Iſaiah 1

m Ila. 30

13. Fye on thee, thou wicked Nature of the earthly Man, which art ſo impudent or arrogant, that thou ſpareſt not, with thy earthly Knowledge, to ſet thy ſelf *n* to judgment, for to give ſentence of the godly Matters: and doſt not, firſt of all, judge thy ſelf, and what thou art.

n Rom. 2

14. If therefore thou ceaſe not from thy wicked Workes, and from thy judging

ing of Gods Matters (which doubtless thou *o* understandest not, and for that cause also judgest those same falsly) nor yet bear any sorrow for the same, not *p* repent thee thereof, but abide boldly by thy false judgments, So will then verily the Word of the Curse (yea all the *q* Curses which stand written in the Book of the Law of the Lord) procede and be executed against thee, now in this same day of the Love of the righteous Judgment of God, to thy utter rooting out and *r* eternall Condemnation.

o 1 Cor. 2

p Ezek. 18 Luke 13.

q Deut. 27 & 28.

r Mat. 25

CHAP. XI.

a Isaiah 1

O Thou false *a* Seed, thou adulterous Generation of the earthly Man, thou which hast inhabited the earth with Unrighteousnes, judged it falsly with thy Lyes, *b* seduced the Simple, oppressed the Little ones, murthered the Holy ones of God, and spilt or shed the unguilty and innocent or simple Blood upon the Earth, look to it, what will now come upon thee, and how that the Day of thy *c* Rewarding, wherein all thy Wickednes shall be recompenced thee, is *d* hard at hand

b Isaiah 1 & 59. Ier. 5 & 22 Ezec. 22

c Iob. 18 & 20 & 21

d Ioel 2 Wisdom 1

hand, yea, even in the Door.

2. Yea, all the Deſtruction that is foreſpoken (according to the mentioning of the Scriptures) to come upon thee, will now, in this ſame Day, *e* with much calamity, anguiſh and ſmart, fall upon thee. And I, *H.N.* on the behalf of all the Holy ones of God and Chriſt, which thou *f* haſt murthered without juſt cauſe, even from the Beginning untill this ſame Day, will alſo wage the Law with thee, and paint out or figure forth thy wicked Acts before thine eyes.

e Eſai. 13 & 24 & 34 Ier. 7. & 19. Malachi 4 *f* 4 Eſd. 15 Mat. 23 Apoc. 6 & 9

3. Yea, I will, with the power of my God, be upon thy neck; alſo require *g* at thy hand the Blood of all the innocent or unguilty: and traverſe the matter or wage the Law with thee, whether thy Cauſe be right or wrong, before the true Judgment of my God.

g Ezek. 3 & 34

4. I will not ceaſe nor keep ſilence, through the Spirit of Jeſus Chriſt my Saviour, before the Judgment of my God *h*, and the Judgment ſeat of Chriſt, with *i* Accuſation againſt thee for all thy unrighteouſneſs and falſhood, untill ſuch time as thy Dominion be brought down, thy Memoriall utterly *k* rooted out from the Earth, and thy portion had for

h Rom 14 2 Cor. 5 *i* 4 Eſd. 16

l Apoc. 19 & 20 and 21 thee, in the *l* bottomleſs Pit, which is prepared for thee and all wicked Spirits.

m 1 Cor. 15 5. Yea, from hence forth, in the breaking through of this Day of the Love, which Day is the comming to *m* Immortallity; neither thy ware or Merchandiſe, nor yet thy deadly Venom out of the falſe ſelf-wiſdome of the Fleſh, wherewith thou haſt uſed and practiſed thy deceit upon the Earth, and born ſo long thy Dominion, ſhall be *n* of value any more.

n Apoc. 18

o Pſal. 37 Pro. 2 *p* Pſal. 9 Iſa. 14 *q* Iſa. 66 Mat. 25 6. For now in this ſame Day, O thou deceitfull Seed, thou ſhalt become taken away or *o* rooted out from the Earth, and buried in the *p* Hell: where thy death and the burning of thy condemnation ſhall *q* endure for ever and ever, the which is thy Portion and thine Inheritance.

r Apoc. 12 &13 &16 7. O thou Brood *r* of the venomous Dragon (yea, of the Devill, and of the earthly lying Generation) which art begotten of the ſeed of the Serpent and Viperous Generation, and haſt alwaies been a falſe and wicked *s* whore upon the Earth: Ah come now forth, and let it appear before the righteous Judgment of God

s Ezek. 16 Apoc. 17 & 18

God; wherein thou, of Rights part, shouldest execute the judgment, and bear the Dominion, or have the prehemminence on the Earth.

8. Behold, I give thee to understand, and protest against thee, before the judgment of God, that all thy Matters, Judgment and Affaires, are utterly unright, or that thou errest greatly in them all; and hast alwaies dealt, as an *t* adulterous Harlot, falsly and unfaithfully upon the Earth.

t Ier. 2 & 3 Eze. 16. Apoc. 17 & 18

9. If case now, thou hast right in thy Cause, then justifie or clear thy selfe now, before the righteousnes of Christ and his holy ones. Therefore come now, and appear by the *u* Light of Love, or by the Day of Christ, and behold thy self once, by the Light, how defiled thou art with thy *x* whoredom: and whether also there be any right or equity by thee, conformable to the upright Being of the Bride of Christ.

u Iohn 3 1 Cor. 4 Eph. 5 *x* Jer. 4 Hosea 2 Apoc. 17

10. Come on now, and let me hear and see whether thou art able to excuse or clear thy selfe by any meanes, that thou hast right in thy Cause, or any inheritance with Christ, either conformity with the

y Rom. 12
1 Cor, 12
Eph. 4, & 5
Apoc. 21
z Iohn 3
Eph. 7

holy *y* Church or Bride of Christ: But what shall be the sequel? Truly thou *z* thy self shalt not choose but acknowledg by the Light, that thou art false, and a meer stranger unto Christ and his Church; and that thou likewise hast judged falsly in all thy judgment, and always dealt or walked wickedly: that thou also art worthy *a* of the everlasting condemnation, and that it appertaineth or belongeth not unto thee to have or bear any dominion upon the earth.

a Apoc. 17

11. But if thou refuse to come by the Light, & wilt yet notwithstanding excuse or go about to clear thy self before all eyes of the flesh *b*, as though thou hadst right in thy cause, and maintain that thou art the *c* Bride or Church of Christ; and that thou hast not dealt as an adulterous whore, but faithfully, as an upright married wife: So will I then, out of my jealousie which I bear over thee (O thou false Nature *d*, thou lying and unfaithful earthly man, which art consubstantiated, or an incorporated Body, with Antichrist) cause thee to appear before the Priests or Elders of the holy Understanding; and make thee to drink out (according to the Law of the Lord) *e* this cup of the bitter cursed water of my jealousie; yea, *f* the same shalt thou be constrained to drink

b Isai. 58
c 2 Cor 11
Apoc. 21
d Isai 1
Iohn 8
e Num. 5
f Jer. 25, and 49
Ezek. 9 [illegible]

drink, to the end that it may even ſo thereby become manifeſt and known, whether thou art an adulterous Whore, or the upright and faithful married Wife of the Man Chriſt.

12. For verily, like as the jealouſie of an husband ſtandeth over his wife, that ſhe dealeth not faithfully, but as an adulterous whore; even ſo ſtandeth alſo my jealouſie over thee thou earthly man, which wilt *g* be the eſpouſed Wife of the Man Chriſt, or vaunteſt and giveſt forth thy ſelf for the ſame; and alſo over all ſuch as, with the ſpirit of the earthly and *h* deviliſh Being, boaſt them to be the married wife of Chriſt, or of his Spirit of Love.

g 2 Cor. 11

h John 8

13. For that cauſe, if thou now account not thy ſelf for an whore, but eſteemeſt thee for the faithful eſpouſed Wife of Chriſt, and that my jealous conceiving cannot ſtand otherwiſe towards thee, but that thou art a preſumptuous Whore, which diſſembleth or playeth the hypocrite with Chriſt, and coveredly *i* committeth whoredom, and yet nevertheleſs wilt be judged as a faithful eſpouſed Wife of Chriſt; ſo ſhalt thou then preſently be conſtrained to drink this bitter *k* curſed water of my jealouſie, and to bear the curſing of an adulterous Whore, or of an unfaithful Wife

i Jer 2, & 3 Ezek. 16 Hoſea 4 and 5

k Numb. 5

14. But if now thou be faithful, and the upright eſpouſed Wife of Chriſt, then fear not to drink theſe bitter Waters, for any deſtruction that can chance unto thee there out, or endamage thee thereby. For the upright married Wife or Bride of the Man Chriſt, [namely, the faithfull *l* Communiallity of the Holy ones of God, or the fellow Members of Chriſt] hath been conſtrained in times paſt, by her Adverſaries, to drink ſuch like: and the bitter Waters have not hurt or endamaged her.

l Rom. 12. 1 Cor. 12. Eph. 4 & 5

15. But truly as for thee, O thou corrupt Nature of the earthly Man, thou ſhalt in thy vain-glorious Boaſting, that thou art the right Eſpouſed Wife of Chriſt, be found a Lyar, and as a wicked miſchievous and *m* falſe whore: and through theſe bitter curſed Waters, thy hips or thighs ſhall rot, and thy *n* womb break: and ſo ſhalt thou then become made manifeſt in thy whoriſh Nature.

m Apo. 17 & 18

n Num. 5

CHAP. XII.

BEhold, hereto thou muſt needs come, and it ſhall now alſo fall upon thee

hee, O thou unfaithful Seed *a* thou earthly and lying Man, which haſt at all times dealt or behaved thee hipocritically & *b* falſly againſt God the Father, by his ſervice of the Law; againſt Chriſt the Saviour, by his Service of the Belief, againſt the Holy Ghoſt, by his Service of the Love: & even ſo vanted or given forth thy ſelf, to be the Communjallity of Holy ones, or *c* the co-joyned body of the Body of Chriſt all over the univerſall Earth. But thou ſhalt preſently be forced to bear thy juſt Sentence of Iudgment and Accuſation, As that thou art falſe, and (againſt the pure *d* Bride, Church or co-joyned Body of Chriſt) a polluted or *e* defiled Whore, and that thou art worthy of the eternal Condemnation *f* and fire of Hell.

a Iſaiah 1 John 8

b Ier. 6 & 7 & 9.

c Rom. 12 1 Cor. 12 Eph. 4 & 5.

d 2 Cor. 11 Apoc. 21

e Apoc. 17 & 18

f Mat. 25 2 Peter 3

2. And although thou wouldeſt never ſo fain cover thee, with thy Hipocriſie, and give forth thy ſelf, in this Day of the Love, as faithfull and upright, yet ſhalt thou not be able ſo to do. For here availeth now no longer any Hipocriſie or Coveredneſs: neither yet likewiſe ſhall any man know how to cover himſelf before this ſame Light of the Love, but they muſt all now become *g* apparently maſeſted, even the ſame that they are, by the ſame Light.

g Iohn 3 1 Cor. 4 Eph. 5

3. Whoſoever now therefore is earthly minded, falſe and covered of heart, and deſireth to continue therein, his Nature ſhall now right-ſoon be ſeen or perceived. For
b 1 Ioh. 2 the Light of this Day *b* ſhineth now ſo perfect bright and clear, that no ungodly, nor any hypocrites or falſe hearts (let them then hold themſelves ſo preſumptuous on their falſe righteouſnes as they will) ſhal any
i Mal. 3 Apoc. 6 way be able *i* to endure or abide ſtanding in this ſame day of the righteous Judgment of God.

4. But, whoſoever is heavenly minded, and upright of heart; humbleth himſelf, with a good-willing heart, under the *Love* and her Service; wholy giveth over himſelf under the Majeſty of God; and even
k Wiſd. 1 ſo, without any perverſe *k* thoughts, loveth the upright and godly Being: By ſuch a one the ſame ſhall likewiſe certainly appear; and, in the expreſſing of his deed, be very well perceived.

5. For to thoſe ſame upright hearts,
l 1 Pet. 1 which walk *l* obediently in the Doctrine of the gracious Word and Service of *Love*, and ſhew all faithfulneſs thereunto, it is granted to underſtand in their Spirit (according to the heavenly Truth of the up-
m Mat. 13 right Being) *m* the myſtery of the Kingdom

of

of the God of Heaven; where-through they make manifeſt the powers of the holy Ghoſt, and the Teſtimonies of his living waters, *n* which flow, at that time, from the body of their ſpirit, and reach even unto the everlaſting Life. *n* John 4, and 7

6. But the ſtrangers (which walk without the Family of *Love*, or deal falſly therewith) *o* taſte not the lovely Being of the ſpiritual and heavenly goods: For they underſtand, nor *p* know not the ſame any otherwiſe, but according to an earthly and fleſhly Being; For earthly and fleſhly are all their mindes and thoughts. *o* Mat. 22 Luke 14 *p* Iſa. 6 Acts 28

7. But, alas! this cannot an earthly man (which truly is always nothing *q* but fleſhly minded) comprehend nor underſtand; yet will he nevertheleſs always go on with his lying, earthly, and fleſhly mindes, and judg even ſo the ſpiritual and heavenly Underſtandings there-out: For that cauſe he cannot have any luſt nor bear any love towards the true, ſpiritual, and heavenly; but well towards the lying, earthly, and fleſhly: where-out he likewiſe (as it is right well to be perceived) bringeth forth nothing elſe but the *r* works of the Fleſh and of the lying Being. *q* Rom. 8 1 Cor. 2 *r* Gal. 5

8. But

s Rom. 8

8. But a Spirituall Man *s* is clothed with the Spirit of God and the Truth; for that cauſe he is alſo according to the Truth, ſpiritually minded: his forth-going and the luſt of his works is in all, to the

t Gal. 5 and 6

t Fruits of the Holy Ghoſt, for to bring forth thoſe ſame out of the Spirit of God, and ſo to publiſh or declare forth the Kingdom of God, and his Righteouſneſs.

9. For he knoweth, out of the ſecret Myſtery of the Kingdom of God, how to diſcern & diſtinguiſh the ſpiritual Goods, according to the heavenly Truth or holy

u Levit. 10

u Underſtanding; to wit, that he ſheweth and declareth an expreſs Difference

x Mat. 13 Iohn. 3

betwixt the *x* earthly and the heavenly, and betwixt the Lying and the True: the which to all earthly unregenerated Men, with all their Induſtry and Prudency, is a

y Rom. 8 1 Cor. 2

thing *y* unpoſſible.

CHAP. XIII.

SEeing now that Gods wonderfull Works, the Spirit of his Power, and

a Mat. 13 b Wiſ. 1 Mat. 11.

the *a* Miſterie of his Kingdom of Heaven, *is b* known and underſtood, only of the heavenly and ſpiritual Man: So hath

not

not an earthly and fleshly Man, out of his natural and Scripture learned understanding, any Sight nor knowledg *c* at all thereof: Yea he is so utterly void of the same, that he cannot understand the smallest title thereof: much less then, expound or interpret the same, according to the Truth, unto another. *c* Rom. 8 1 Cor. 2

2. But he may well hear witnessed thereof, according to the manly manner, through the serviceable or written Word, and also speak forth the same again afterwards: but through himself, or out of his own Understanding, he *d* understandeth not any thing at all of the same, according to the Truth: but it is all covered and *e* secret before him, or in Similitudes, Images, Figures and Parrables. For cause he cannot likewise, out of his own Wisdom, once conceive nor *f* comprehend in his Knowledge, what the same, according to the Truth, is, in the godly Being. *d* 1 Cor. 2 *e* Mat. 13 Luke 8 2 Cor. 4 *f* Wis. 9

3. If he will therefore judge, speak forth, and interpret any thing thereof, according to the imagination of his own knowledge, So is it all, doubtless, false, and lyes, what he both conceiveth and also speaketh thereof: where-out it becommeth that a fleshly Man, out of his natu-

rall

[g] 1 Cor. 1, 2 ral Underſtanding, [g] knoweth not any thing at all of the Spirit of God; and that it is all fooliſhneſs what he judgeth or ſpeaketh thereof.

4. Verily, therefore they all do err very much, that judg according to their underſtanding (out of the earthly Being, or out of the Fleſh or Letter) Gods Truth, which is [h] Iſaiah 41 and 48 heavenly and ſpiritual, and his wonderful Acts (whether it be of that which is paſſed, or of that which is preſent, or of that which is to come,) or take upon them to diſcuſs the ſame, and will teach, inſtruct or order the ignorant people according to their judgment.

5. For verily, Gods Truth, and his Works, (which He worketh not through any fleſhly underſtanding, but [i] through the Power of his Spirit, out of his holy Heaven) are far above all underſtandings of the fleſh; yea, not any one of all the children of men can (through his natural underſtanding out of blood) [k] comprehend nor underſtand the ſame, nor yet finde out the ground thereof.

[i] Mat. 12 Luke 11

[k] Wiſd. 1 and 9 1 Cor. 2

6. Therefore ſurely Gods Truth, the excellent Beauty of his heavenly Kingdom, and his godly and heavenly Works, are [l] unknown unto all fleſh, and unto all fleſhly earthly

[l] Matth. 11 and 13 Acts 28

earthly men; but it is given unto the children of the Kingdom, the Communality of the Love, to understand the secret Mystery thereof.

7. It is likewise, verily, a great folly upon the earth, yea a presumptuous and arrogant enterprize or dealing (which is also utterly without all Equity and reasonable Understanding) that the earthly and fleshly men set themselves to Judgment, for to judg (out of their natural comprehending and industry, or out of their scripturely learnedness according to the flesh) the spiritual Truth of God, and Gods heavenly wonderful Acts, whereof there is not any thing at all [*m*] given them to understand; wherein they all, with their understandings, run to an end; yea, they come so to an end, or grow to such an exigent therein, that they know not often times [*n*] where to catch or take hold of the same again.

m Mat. 11 and 13

n Micha 7 Luke 21

8. But many are herein very [*o*] arrogantly minded; for when as they, with their understanding, are run to an end in the godly Matters, to wit, that they have not, nor cannot comprehend nor understand those same aright, yet persevere they notwithstanding searching there-after, & prosecuting

o Isaiah 30

cuting or enſuing the ſame with their
p Rom. 1 imagination of p the Knowledge, they will nevertheleſs alwaies be judged to have right: Yea they would much rather judge *Moſes*, the Prophets of God, together with the Apoſtles of Chriſt, and Gods elected Miniſter *H N.* to err or miſſe the right, then that they would, by any means, confeſs and acknowledge, that they, in the Imagination of their Knowledge concerning the godly Matters, are ignorant and lying.

CHAP. XIV.

O Ye blinde People, ye arrogant diſtracted earthly Men, and all ye ſubtil or pregnant ſelf-wiſe of the Fleſh,
a Gen. 4 Jude 1 together with all ye falſe hearts of the Scripture-learned, ye a *Cain-iſh* Ceremonie-Miniſters, and ye Perſecuters and Murtherers of the *Abel-iſh* upright Hearts: Wherefore
b Iſaiah 14 b exalt ye your ſelves ſo arrogantly, againſt the high excellent Majeſty of God, and his righteous Judgment? Conſider and look yet once into it, what ye have done.

1. Oh, alas, ye have, (the which will now

now fall out painfully or ſharply againſt you) ſet your ſelves, with your falſe Nature, to *c* Judgment: judged Gods Cauſes, out of your Lyes altogether falſly; ſeduced the Simple, believed your own judgment, which is unright and falſe, and born dominion therewith, over the Earth, Alſo been *d* unbelieving of God in his Truth, and reſiſting of the Love; and even ſo, with your falſe judgments, falſly *e* accuſed or defamed the upright Hearts, as men worthy to be rooted out from the Earth.

c Iſa. 30.

d Iohn 8 Rom. 2 2 Theſ. 2

e Wiſ. 2 Dan. 13

3. For that cauſe, let your ſelves now be counſelled by the wiſdome, and look betimes into all your Ignorances, and let it all fall away from you, or give it all over, wherein ye have ſuppoſed to be wiſe or underſtanding, and *f* ſhew forth repentance for your ſins, under the Obedience of the Love of Jeſus Chriſt.

f Ezek. 18 Ioel 2 Mat. 3 Acts 2 & 3.

4. For verily, when ye look, according to the Truth, into your ſelves, and all that ye have done: So ſhall ye not chooſe but perceive and acknowledge, that ye have *g* not underſtood, known or judged, the earthly and naturall Things, which ye have paſſed through, and are yet daily a paſſing through, truly or aright.

g 1 Wiſ. 5 & 9

5. Seeing

5. Seeing then that ye have not been able to understand nor judge rightly those things, which, according to the Earthly Being, are like unto you, and where-about ye daily have to doe; How should ye then, O ye blockish and ignorant earthly Men, be able to understand or judge the heavenly or spirituall Things which are *h* secret or hidden before you, and which ye have never seen, nor are passed through them? But, for your own Honors sake *i*, which ye seek at the hands of the unregenerated Men, and more esteem and covet then the honour of God, many of you will not acknowledge the same, nor yet confess your Blindness.

h Wis. 9 Mat. 11 & 13

i 1 Ioh. 12

6. Ye *k* comfort your selves apace with Lyes, and provoke even so Gods righteous Judgment to come upon you; In which *l* Judgement it becometh now discovered unto you, and ye are let *m* to see, or it becometh made known unto you in your hearts, That ye all, which are of the Earth, and have resisted the Truth of the Life, have spoken presumptuously against the Lord, despised the Love in her lovely Nature and upright Service, *n* and blasphemed the Spirit of Love, which

k Ier. 6 & 8 Ezek. 13

l Jude 1

m 1 Cor. 4

n Heb. 10

which is the true Holy Ghost.

7. Behold, it shall now in this same Day *o* of the righteous Judgment of God, wher-through all false Judgments, & Unrighteousnesses become made manifest be given unto you to see into or plainly to perceive, all this your falshood or horrible Iniquity: And the recompence for the same shall likewise, O ye false earthly Men, fall upon you, *p* with much Affliction, Distress Misery and Woe, in all your hearts.

o Acts 17 1 Cor. 4 Jude 1

p Isa. 13 Wis. 5 Luke 21

8. If ye now then, perceiving well all your Falshood, and in the time of your Affliction and distresse, lay not your selves prostrate, to a *q* Bench for the Lords feet, before the Seat of the Majesty of God: but will needs, with your false Judgments and Unrighteousnes, bear the Dominion against God and his Majesty: So shall ye yet nevertheless (whether it be then with your will, or against your will) be trodden down, as the Enemies of God, *r* with the feet of the Saints, and laid under the feet of the Lord.

q Psal. 110 1 Cor. 15

r Psal. 91 Rom. 16

9. For our God, the Lord of Hosts, cometh presently *s* to Judgment, and will plainly shew and make known the House of his dwelling; namely, that the Heaven, and the heavenly Man, is

s Esa. 3 Mat. 25 Iude 1

t Isa. 66 Acts 6 his *t* Seat, and the Earth and the earthly Man the Bench of his Feet, even as the Lord hath ſpoken the ſame in times paſt, through the mouth of his holy Prophets.

CHAP. XV.

a Amos 5 Micah 2 Mat. 24 OYe good-willing Hearts, which have now, in theſe laſt perillous Times, adjoyned your ſelves, with a good Will, under the Obedience of the Love, with Us Litle-ones and Elected ones of God! Conſider well preſently on the Strangers, which have nothing elſe in their minde but *b* ſubtilty and guile: and alſo on all ſuch as come in with all *c* Self-ſeeking, with their fleſhly *d* Luſts and Deſires, and with their good-thinking *e* and Self-wiſdom, beſides our holy Communiallity of the Love, and then at the laſt, when as they are aware that the gracious Word is againſt or contrary to their Selfe-ſeeking and Good-thinking, ſeparate them again from Us, and from the Word and Requiring of the Service of Love: Yea, conſider well what a Nature, Being or Diſpoſition they ſhew

b Pſal. 10 and 52 & 56 and 58 and 120
c Phil. 3
d Rom. 1.
e Ier. 7
1 Cor. 1

shew forth, and how that they, to the venting *f* and dividing of our Commu- *f* Rom. 16
nality of the Love, make up themselves against us and our godly Doctrine: so shall ye then finde out in the Deed and Truth, that all such doe make manifest themselves, with their Self-wisdom and *g* Ier. 7 & 9 & 11 and 13
g good-thinking Knowledge, to be contrary minded against the holy Word of the Spirit of Love, and also turn them away from the true Obedience of the Requiring of his Service.

2. For that cause, take now good heed and beware of all them, that, with their Self-wildome or Imagination of the Knowledge, *b* besides the Doctrine of *b* Rom. 16
the godliness, which is taught you through the Spirit of Love, institute or bring in, according to the self-seeking of the Flesh, their strange or forged Doctrines and false Dealings, (wherewith they breed Division and cause Offence:) and separate you from such persons: But abide stedfastly grounded in our most holy *i* Belefe of the Love of Christ, *k* and persevere therein, even to the End: that is, till unto the lovely Being of the Godliness. *i* Eph. 3 2 Tim. 1. 3 *k* Mat. 10 and 24 Heb. 12

3. Turn not aside, in any case, to any

foreign Being without the *Love*; fall not away likewiſe from the Service of the *Love*, for the ignorant ones cauſe, which make often times, by reaſon of their diſorderlineſs, diſcord and offence: and for that cauſe alſo they muſt (as the matter or caſe requireth) be *l* puniſhed, chaſtiſed, and inſtructed: Alſo become not ſluggiſh, nor careleſs, with the *m* ſlothful perſons; but, with diligence and luſt of your heart unto the upright *n* Righteouſneſs and Holineſs, ſubmit you always obediently and humbly under the godly Teſtimonies of the holy *Spirit of Love*, until that the gracious Word and his *Love* be planted in you, *o* with meek-mindedneſs: the which is the Salvation of your Souls, and the eſtabliſhing of the Promiſes of God the Father.

l Gal. 6
2 Tim. 2, and 4
m Prov. 6, and 24
n Mat. 22 Eph. 1, & 4
o Iam. 1

4. For in the ſame upright Being God will bring unto you all his treaſures, *p* and heavenly goods; alſo all peace *q*, and the everlaſting life abundantly. It is very true.

p Mat. 13 Col. 2
q Iohn 10

5. O ye holy ones of God (thou lovely Communiality of the *Love*) fear not; but be now of good cheer upon the earth againſt all your enemies: For behold, *r* your God cometh to be avenged on all your enemies

r Iſai. 35

miles, for to lay them (that they may be troden down) under the feet of your Lord and and Saviour Jeſus Chriſt; and even ſo, in your *s* ſecond birth, out of the holy Spirit of the Love of Jeſus Chriſt, to tranſport or yeeld over the Judgment and Dominion (upon the earth) unto you and your Saviour Jeſus Chriſt, to the end that ye with him and he with you and your Saviour Jeſus Chriſt, and with his holy Spirit, ſhould (from henceforth world without end) reign with *t* Righteouſnes upon the earth; and *u* judg the ſame with equity, according to the Promiſes.

s Mat. 19 John 3

t Apoc. 5 and 22
u Iſaiah 3 Wiſd. 3 Jude 1

CHAP. XVI.

MAke you to the flight, *a* Make you to the flight; yea, get you now all out of the way, ye enemies of the *Lord* and his Service of *Love*; and give the *Lord*, with his holy ones, *b* his room: Yet ſhall ye not eſcape the Vengeance of God.

a Iſa 52

b Iſa. 40, and 57, and 62

2. For the *Lord* cometh forth now in mighty power, with his righteous Judgment, upon the earth, for to purge the ſame of all her weeds: yea, even now, in the

c Mat. 13 right *c* Time of Harveſt, the Lord com-
d Mat. 24 and 25 eth *d* with his Angels, for to root out all Weeds from off the Earth.

e Apoc. 14 3. O God, *e* ſmite now in with thy Sickle, and begin even ſo, with thy Angels, to reape the whole Earth; For the

f 4 Eſd. 4 weed is become ripe *f* upon the earth, and his Eares are thorough dry: for that cauſe root the ſame now clean out: for whereto, or to what profit hath it his place, among the good Wheat, upon the Earth? for as much as there is not any good to be looked for there out.

g Mat. 13 4. Behold, the *g* Weed is the manifold ſort of Lyes againſt the Truth of God, the many manner of Iniquities againſt the Righteouſneſs of Chriſt, and the unmeaſurable ungodlines of all Ungodly againſt the Godlineſs, and againſt

h Apoc. 19 the true Being of the holy Spirit of Love,
i Mat. 13 and 25 which are all worthy *h* to be rooted out
2 Peter 3 from the Earth, and condemned in the *i*
k Gen. 3 Heb. 6 helliſh Fire.

5. For, for this ſame Weeds Cauſe, *k* the Earth hath been thus long curſed, and the good Wheat (which the ignorant Reapers have alſo judged to be the Weed, and worthy to be rooted out, or could not often times diſcerne the one from the

other

other) *l* oppreſſed or kept under.

6. Therefore the Lord cometh now, *m* in the End of the World and maketh a plain difference, and a right diſcerning, betwixt the Weed and the good Wheat; Yea, the Lord hath made up himſelfe, and he cometh now, in the right or due time, *n* with the heat of his burning Fire, for to conſume, with his Fire, all the Weeds, and to empty or disburthen the Earth thereof; to the end ſhee might come again to her Bleſſing, and upright Fruitfulneſs: *o* where through the Earth is now moved, the Heavens troubled the Elements melt with heat, and the Token of the coming of the Son of Man, appeareth in the Heaven.

l Mat. 13 Luke 8
m Mat. 13 and 24
n Iſa. 66 Mal. 4 2 Theſ. 1
o Pſal. 18 Ier. 10 Nahum 1 Mat. 24. Luke 21 2 Pet. 3

7. With which Rumor or ruſhing Noiſe of the Power of God, and his Holy ones, *p* the laſt Trumpet doth alſo preſently give forth her ſound: through whoſe blaſt of her vehement ſound, and through the appearing of the Coming of Chriſt, *q* the Dead ſtand up, or ariſe unto the Judgment of God: In ſuch ſort, that *Daniel*, the holy Prophet, is alſo riſen up *r* in his part, for to execute now in the laſt time, or ending of the World, the Judgment, with God and his

p Mat. 24 1 Cor. 15 1 Theſſ. 4
q Dan. 12 Iohn 5 1 Cor. 15 1 Theſſ. 4
r Dan. 12

s Isa. 3 Jude 1

Righteous ones, s upon the Earth, against all ungodly, to the end, that they all, together with the Works of their ungodliness, might now become rooted out and condemned, like as there is written thereof:

t Apoc. 18

8. Rejoyce now in this same Day, t all ye holy Prophets. Angels and Apostles, for this is the u Day of the vengeance of our Lord and God, for to revenge the Blood of his Holy ones x, that the Sinners have spilt or shed upon the Earth, & for to declare or reveal his Holy ones again gloriously upon the Earth, to the end that they might y inhabit the same peaceably in all love, and reign there over or z judge the same with Righteousness, from henceforth World without end.

u Deut. 5 Nahum 1
x Mat. 25 Apoc. 16
y 2 Peter 3
z Apoc. 5 and 22

CHAP. XVII.

a Prov. 6 and 24 Mat. 25

O All ye a Sluggish and Slothful, which have walked thus long very unlustly, as though ye had been drowzie of sleep, in the Service of the Love, and had very litle love unto Gods Righteousness; yea, which have been so over-careless or negligent, that ye have not taken the Service of the Love, and the upright Righte-

Righteouſneſs of the ſame any thing at all to heart, in ſuch wiſe, that, by that occaſion, your field (whilſt ye have been ſo ſlothful) is waxen barren of the good Corn, and your Vineyard likewiſe of the good Wine, *b* and and are overgrown with Nettles & Thiſtles; become yet now once awaked *c*, and make your way or ſteps ſpeedy, for to enter into the Life of the upright and lovely Being of the Love, ere ever the Door of the lovely Kingdom and Paradiſe of the Lord (whilſt ye come forwards ſo ſluggiſhly and drowſily) *d* be locked or ſhut-to.

b Prov. 24
c Rom. 13 Epheſ. 5
d Mat. 25

2. For behold, *e* the end cometh, (yea, the end cometh ſwiftly on) and the laſt time is now at hand; after which *f* time there ſhall not be any Salvation of the Life, nor health of Souls more to be obtained.

e Ezek. 7
f Apoc. 10

3. O ye fooliſh people, which are now ſo ſluggiſh, call to mind the fooliſh Virgins, how they neglected their time *g* for to gather or prepare them oyl in their Veſſels; and how that they for that cauſe (when the time appeared, or was come, that every one, which had oyl and light in his Veſſel or Lamp, ſhould enter in with the Bridegroom) muſt abide without the lovely Kingdom of the Bridegroom.

g Mat. 25

4. Verily, in this ſame day of the Love,

of

of the true Bridegrooms coming, it will also go in such like sort with you all, ye foolish and sluggish people, which follow so incessantly your own counsel, will, and freedom *h* according to the mind of the flesh, and have no regard to the Sanctification in the Spirit, wherein the godly Oyl becometh brought unto us.

h Rom. 1 Ephes. 4 1 Pet. 4 2 Pet. 2

5. Therefore look now to it betimes, and take good heed unto the *i* Sanctification in the Spirit, or unto an upright Being and Mind, to the end that the like happen not unto you, as chanced to the foolish Virgins.

i 1 Thes. 4 2 Thes. 2

6. Behold, *k* presently in this same day ye are yet all warned, respect well therefore this same *l* time of Grace, whilst there is yet Grace and Comfort at hand, and to be obtained; and have a diligent regard unto the Service of Love, and what the same requireth.

k Heb. 3 and 10 *l* Prov. 6 2 Cor. 6 Gal. 6 Heb. 12

7. Verily, it requireth not this nor that according to the flesh of the worldly dealing, nor according to the dealing of the false hearts, and unregenerated hypocrites, but *m* an upright Being in the Love of Jesus Christ; that is, to become *n* released from all ownedness or selfness, and hallowed *o* and justified in the Spirit of our Mind through

m Ephes. 4 *n* Luke 1 *o* Rom. 12 1 Thes. 4

through Jeſus Chriſt and his Service of Love.

8. Whoſoever then, in all Obedience of the Requiring of the gracious Word and of his ſervice of Love, doth, in ſuch ſort, reſpect well, or take good heed unto the ſame, he ſhall alſo be *p* loved of God the Father, of the Lord Jeſus Chriſt, and of the holy Ghoſt; yea, they ſhall come to him, and make a godly dwelling with him. *p* John 14

9. Hereunto give you now all wholly over, and turn all your underſtanding to the godly Doctrine of the Service of Love, and be even ſo *q* obedient unto the holy Word of the Spirit of Love in his Requiring, to the end that ye all may now in this ſame day of Love, in which Chriſt cometh unto us, with the holy Oyl or Anointing of the holy Spirit of Chriſt, *r* meet Chriſt, the upright Bridegroom, in his Coming, and live and triumph *s* everlaſtingly with Him, and all his holy ones, in the Kingdom of God his Father. *q* Deut. 30 *r* 2 Theſ. 4 *s* Apoc. 7 & 21, & 22

10. For I ſay unto you verily, Whoſoever now, in this ſame day of Love, abideth ſlothful and careleſs towards the upright lovely Being, and even ſo eſtrangeth his heart from the Miniſtration of the Elders in the Service of Love, either holdeth it common,

or

t Rom. 12
1 Cor. 7

or of one Being with the consumable t Being of the perverse world, he shall not be anointed with the holy Oyl of the holy Spirit of Christ, nor with his lovely nature; nor yet let in, with the sanctified holy ones of God, or Communality of Love, to the

u Heb. 3 and 4
x Apoc. 21 and 22

u Rest of the peaceable Kingdom; but be x shut there-without with the wicked world, and with all self-wise and ungodly.

11. Therefore remember now betimes (ye all which are now, in this same day, so slothful or sluggish towards the Service and entrance of the upright Being of God, and so self-wise against the holy Spirit, and the Requiring of Service of his Love) what a misery and

y Wisd. 5

y painful grief it will be for you to behold, when as all the holy ones of God

z Mat. 24
Luke 21

shall gather them together, in the perfection of the Love, z from the four ends of the earth, to a Kingdom of God; and that ye shall find your selves shut there-without.

12. Verily, then will it fall out too late for many to gather or prepare them, out of the Ministration of the proffered Grace, the godly Oyl, or holy anointing of the Spirit of

a Eccles. 3
Prov. 6
Gal. 6

Love, in their Vessels.

13. Whosoever now therefore respecteth not the right a Time of Grace, and of the fruit-

fruitfulneſs of the good Seed, that he in the harveſt, or fulneſs of the time, may get his *b* Barns full of good corn; but is careleſs and ſlothful towards the entrance of the Requiring of the gracious Word and of his Service of Love, he ſhall likewiſe have lack of *d* Corn, (namely, of the Fruits of the Word;) and then afterwards (when he findeth himſelf poor and *e* empty, and ſeeth well that the holy ones of God are filled with great ſtore of Goods) be conſtrained to bewail his caſe with *f* grievous miſery, and ſhall not find any more meet or convenient time for to gather any thing; but, out of doubtfulneſs, fall into *g* great deſpair; and even ſo, in gnawing or torment of his heart, and in wringing of his hands, greatly lament the time which he hath neglected and miſ-ſpent, and which alſo is not to be recovered again, and rufully bewail his condemnation and miſery for ever and ever.

b Mat. 13
c Prov. 6 and 18
d Prov. 20 Amos 8
e Luke 15 Apoc. 3
f Wiſd. 5 Luke 13
g Wiſd. 5 Luke 21

CHAP. XVIII.

LOok to it betimes, and *a* amend your Being, O ye children of men, and take mine Admonition to heart; make not, in any

a Ier. 7, & 18, & 25, & 35

any eaſe, light account of the grief of mind that is coming, which ſhall fall, and is alſo already fallen upon *b* the ungodly, with much calamity and miſery; but endevor you, with good-willing hearts, to enter into the [c] obedience of the requiring of the gracious Word, and of his Service of *Love*, ere ever that that ſame miſery (whereof there is told you) fall likewiſe upon you.

b Iſai. 13 Luke 21

c Deut. 4 and 30 1 Pet. 1

d Mat. 24 Luke 21

2. Be *d* wakeful now therefore, and keep always a ſharp or diligent watch againſt all your Enemies, namely, againſt all the mindes and thoughts, which make them up in you out of the fleſh of ſin, and would even ſo (contrary to the Counſel, Will, and Doctrine of the holy Spirit, and of his Service of *Love*) pluck or allure you *e* after the pleaſure of the fleſh.

e Rom. 6 Gal. 5

3. Behold, I tell it you, and heartily exhort you, even out of all the love of my heart and ſpirit, Hearken not to them; beleeve nor follow not their will or counſel; but (againſt all your own mindes and thoughts of the fleſh, and againſt all your corrupted nature, luſt, and deſires) give or apply you wholy to the *f* obedience of the requiring of the gracious Word, and of his holy Spirit of *Love*; So ſhall ye then aſſuredly out of the ſame obedience, *g* in manner

f Deut. 30 1 Pet. 1

g Rom. 6

manner of ſuffering, finde another Nature and Being by you, which ſhall ſhew it ſelf much uprighter & lovelier, then that which ye have had out of the will or ſelf-mindedneſs of the fleſh: For, doing even ſo, ye ſhall, through the obedience of the requiring of the gracious Word and of his Service of *Love*, become *h* incorporated to the lovely *i* Nature of God, and to the everlaſting peaceable Being of the holy Spirit of *Love*.

h Iohn 15 Rom. 11 Eph. 3
i John 17 2 Pet. 1

4. If ye now hear and underſtand all this ſame well, that the holy Spirit ſaith unto you all, out of the Service of his *Love*; So conſider then with diligence, what a *k* Life of Righteouſneſs is required of you; and give or endeavor you unto the ſame. I have, for certain, told it you plainly enough, and tell it you yet again, to the end that ye may well underſtand it aright; namely, that ye ſhould incline and give over all your inwardneſs to the requiring of the gracious Word and of his Service of *Love*, for to become *l* incorporated, through the obedience of the requiring of the ſame Word and of his Service, to the upright and lovely Being of the *Love*, to the end that God in you, and ye in God, and ſo forth ye all, among each other, might live peaceably in all Love.

k Deut. 30

l John 15 and 17 Eph. 3 2 Pet. 1

5. But

5. But, alas, although ye hear and understand all the same, yet doe many of you nevertheleſs refuſe the *m* Goodneſs of the Lord, and follow almoſt all your *n* good-thinking Knowledge.

m Rom. 2

n Ier. 7 and 9

6. Ah Beloved, wherefore refuſe ye thus the good Being, wherefore doe ye, through your good-thinking Knowledge, alwaies hold your ſelves thus back? And wherefore take ye not the matter, which is to the preſervation and ſalvation of you all, with whole mind, to heart, for that ye might enter obediently into the true *o* School-rule of the Chriſtian Doctrine of the Service of Love, and *p* grow up, according to the Requiring of the ſame, in the Godly Underſtanding? Judge it now your ſelves, whether that the ſame, whereunto I exhort you out of the right Service of Love, be not the upright Life, and lovely Being of the Love, *q* whereunto the Man is created and *r* choſen, for to live therein?

o Heb. 5 & 6

p Eph. 4 Col. 1

q Gen. 1 and 2 Wiſ. 1 & 2 Eccleſ. 17

r Eph. 1

7. For conſider I pray you, Is not the upright and lovely *s* Being of the Love, whereunto I exhort and demonſtrate you, much decenter, uprighter and peaceabler, then your own Being of the Fleſh *t*, and the wicked Being of the perverſe World?

s Eccl. 24 1 Cor. 13

t Rom. 1

8. Seeing

8. Seeing now, that ye, in your own Conſcience, cannot chooſe but acknowledge, that the lovely, upright and peaceable Being of the Love, is the beſt, and that the ſame, bringeth the upright *u* Reſt unto the Man: So is it truly a great wonder unto me, why ye doe not then, with more diligence and fervency, love and ſeek after the ſame; and that certain turn them away ſo lightly from the Doctrine ſtretching there-unto.

u Iſa. 32 Wiſ. 3 Apoc. 21

9. How are ye thus lingering or holding back of your ſelves, that ye come forward ſo ſlowly, for to enter obediently into the firſt Entrance *x* of the Requiring of the gracious Word, and wholly to give over your ſelves to the beſt, and ſo to go forth therein, *y* till unto the good Being of the Perfection? O take hold yet once of a good willing Mind and Purpoſe, with a good Will, not to *z* halt any longer on both ſides; but let all your Thoughts ſtretch hereto, namely, to cleave, obediently, unto the good Being of the Love with all your Heart and Minde, and obediently to follow after the Service of the Word, in his Requiring, until that ye be grown up to the *a* perfect old age of the holy and godly Underſtanding, and *b* in-

x Mat. 3 Luke 3 Acts 2 & 3

y Eph. 4 Phil. 3 Heb. 6

z 3 Kin. 18

a Eph. 4

b Eph. 3 2 Peter 1

corporated, with Spirit, Heart, Mind and Soul, to the good Being of the Love.

CHAP. XIX.

a Eccl. 33
b Prov. 5

O All ye a People, which hear this Day the Voice or Testimonie of the Spirit of Love, b take this effectually to heart; incline all your Minds and Understandings to the holy Word of Truth, and have even so your joy, in all

c Col. 3

c thanksgiving to the Lord, among each other.

d 1 Pet. 2

2. But let not your Joy and Thanksgiving to the Lord be in the fleshly d Voluptuousness, nor in the joy of the perverse World: but rejoyce you, with

e Psal. 96 & 97 and 103 & 145

Thanksgiving to the Lord, in the great e Grace and Mercy, which is appeared and come unto us, now in the last Time, under the Obedience of the Love, to wit,

f Rom. 12 Eph. 4

that we, through the f renewing of our Spirit and Minde, obtain to become Children of God, in the Obedience of the

g Rom. 8
h Apoc. 5 & 21 & 22
i Isai. 31 Wisd. 3 Heb. 3 and 4

Love of God the Father; g also co-heires with Christ in the spirituall Riches of God, or heavenly goods: and to live h everlastingly with God, as his chosen Holy ones, in his i holy Rest, and in his

lovely

lovely Nature or Being.

3. Behold, hereto, as to a Kingdom of God full of all lovely Being, hath God chosen us; and *k* prepared from the Beginning for us, and for all *l* believing Heathen, which assemble them through Jesus Christ unto his People, this same Kingdom of his upright and lovely Being, which we now inherit in this same Day of his Love, to the end, that now, in the very last, the Scripture, and all what God hath spoken through his holy Prophets, and what is written of Christ, should also, in us, and with us, become fulfilled *m*, to the Honour or Glory of God, and to our Joy; like as there standeth written:

k Mat. 25
l Isaiah 60
Ezek. 1 and 3
1 Pet. 2
m Luke 24

4. Be glad, and *n* rejoyce ye Heathen with his People; for the Lord will revenge the Blood of his Servants *o* on his Enemies, and be favourable to the Land of his People.

n Deut. 32
Rom. 15
o Apoc. 19

5. The upright ones or *p* Believers, shall be obedient, in the Love, unto the Lord, and judge the People.

p Wis. 3

6. They shall receive a *q* glorious Kingdom, and a beautiful Crown, at the Lords hand.

q Wis. 5

7. They are a *r* Congregation of Righ-

r Eccl. 3

teous ones, and their exercise is Obedience and Love.

s Wisd. 3 Mat. 13 8. They shall *s* shine like as the Sun, in their Fathers Kingdom.

t Apoc. 5 9. The Lamb of God *t* hath redeemed them with his Blood, out of all Generations and People; and hath made them Kings and Priests unto God, and they shall reign upon the Earth.

u Apoc. 21 10. They are a *u* Tabernacle of God among Men; God will dwel with them, and they shal be his People; and He, God himself with them, will be their God.

11. See, this is, assuredly, the hearty mercifulness of God over us now in the last Time, to the end that now, in the last x Isai. 40 Time, *x* the glorious Lordliness of God should, in us, become manifested or declared, and the Scripture fulfilled.

12. Yea, this is the Reward or Recompence of Jesus Christ, unto us Litle-ones and Gods Elect in the last Time, to wit, that we are made through the gracious Word of the Lord in his Service of y Apo. 1, 5 Love, and through the *y* Blood of the pure and undefiled Lamb, Kings unto God, & Priests or elders in the holy Understanding, z Mat. 24 for that we should now in these last days, *z* 1 Cor. 4 as faithful Saints of God & upright Elders

in

in the holy Understanding of the Testimonies of the holy Spirit of Love, a raign upon the Earth in Righteousness, and, under the obedience of the Love, *b* judg the world with Equity, according to the *c* prophecying of the holy Prophets and Apostles of Christ, and of the holy Ghost.

13. Herein, ye dearly Beloved, rejoyce you now all with laud and thanksgiving unto God, *d* and praise high-worthily his holy Name; not only for the bountiful Acts of God extended on you, but also that presently, in this same day, his holy Spirit of Love is *e* poured forth so abundantly over us and in us; and that the true Doctrine to the same holy Spirit is likewise, as a *f* living and safe-making water, flowing forth out of us, to the salvation or safe-making of all Beleevers of the gracious Word; and that even so, to Righteousness upon the Earth, the Scripture becometh fulfilled, namely, by all the Beleevers, which now humble themselves good-willingly and faithfully under the Love, take to heart the Word of Truth, and grow up bodily therein *g* till unto the old age of the Man Christ.

14 Whosoever now therefore, under the obedience of the Love, hath a good regard unto the holy Word of Truth that is administred out of the holy Spirit of Love, and exerciseth him therein for to be obedient unto his Requiring; and even so, to that effect, furthereth or becometh helpful unto the Service of Love, he shall likewise according to the Truth enjoy and be partaker of all the bountiful Acts which God extendeth on us, his chosen holy ones; and also evidently see how that Christ, the righteous One, appeareth presently *h* in Glory, and becometh *i* wonderful in all his Beleevers; and that also,

a Wisd. 3 Apoc. 5 and 22
b Isaiah 3 Wisdom 3
c Isai. 3, & 32, & 42 Jer. 23, & 33 Acts 17 1 Cor. 6 Jude 1
d Psal. 96 and 98, & 99, & 103 & 145
e Joel 2 Acts 2
f John 4 and 7
g Ephes. 4
h Mat. 24 Luke 17 and 21
i Psalm 68

through the same Christ, and his holy ones, the
k Acts 17 universal k Earth shall, in this day of the Love
which God himself hath appointed or ordained,
be judged with Equity, and purged from all his
unrighteousness; and that all the Saints of God
(namely, the Communiality of the Love) shall
l 2 Pet. 3 inhabit the same with l Righteousness, and raign
with Faithfulness and Truth, from henceforth
world without end. *Amen.*

This shall all assuredly come even so to pass,
and in his time be found even thus.

25. Herewithall, O ye beloved and obedient children, and all ye constant faithful ones in this our upright Service of Love, my hearty Exhortation and desire is unto you all, That ye will take this effectually to heart, and not seek nor desire any thing else with your will and mind, but that the Love of Iesus Christ, with her vertuous Na-
m Gal. 4 ture, and upright Being, may obtain a *m* shape
Ephes. 3 in you; and that the Service of the same Love may also, thereto, be furthered or assisted among all people, to the intent that the same Service may in all Truth and Love, to the welfare and salvation of all men, obtain the preheminence, and, to Concord and Love in Iesus Christ, prosperously flourish over the universal Earth; that grant us the Lord, the Almighty God, through his Love. *Amen.*

H. N.

they set forth, besides the everlasting God of Israel and his Law, *r* is nothing els but foolishnesse and ignorance. Esa. 44. 45. 46. Ier. 10.

48. Many of them have no understanding in the Law of the Lord, nor knowledge of his Ordinances, and of their calling through *Jesus Christ* *s* of the tribe of *Juda*, of the House of *David*, they have no right discerning at all. *s* Luk. 2.

49. And therefore it is, that they misse of the meaning or intention of God, and are thereby grounded on the glimmering of their knowledge, and not on the stock of the upright olive tree, *t* to the which they are called, to be grafted thereunto. *t* Rom. 11.

50. But now when we consider all this, and that we are not partakers of the Sap of the stock of our calling, *u* but to find our selves broken off from the same, and thereby misse of all that, which is of God, and which his Ordinances are one with, if then we have any love to the riches of God, and do consider and know the damagefull *x* losse, with all the desolation *y* and abominations, which are come in between, then cometh upon us, *z* all woe and anguish, and we greatly bewaile the losse of these riches of God, above all the damages or losses of this world. *u* Rom. 11. *x* Mat. 16. *y* Dan. 9. 11. 12. Mat. 24. *z* Esa. 13. Dan. 12.

51. For

51. For vvhere is there a more damage-
a Mat. 16. full losse, *a* then vvhere one findeth no
righteousnesse of God, and vvhere the
Lavv of God and his Statutes and Ordi-
dances are in the losse so utterly dar-
kened?

52. Oh vvhat shall I more vvrite, of this
damagefull losse of the most precious ri-
b Ier. 9. 13. ches? my heart is heavie, and my soul is
14. pained, in such sort, *b* that oftentimes I
Lam. 1. 2. am forced to sigh and mourne, because my
3. mind vvill not be pacified.

53. O God, that they all savv, hovv they
c Psal. 14. are *c* turned herefrom, and that no man
Rom. 3. hath continued in thy truth, and hovv they
d Rom. 7. are *d* taken captive under the sin, and stray-
ed from thee; (yea these precious riches of
God, they scarcely knovv,) and hovv poor
e Apo. 3. 3. *e* and naked in themselves they are, vvith-
out thy Sanctuary, to the end (out of deep
f Psa. 130. necessity) they might cry unto thee, *f* for
grace, and obtain (in their spirit) an in-
clined mind, to the obeying of thy love,
that thou mightest have mercy on them
all.

54. For if so be they come not to thy
love, nor to the obedience of the requi-
ring of her service, nor thereunto have no
good vvill, belief or hope, surely there
shall

shall then no life of Gods Sanctuary be found in them, how wise, how skilfull, and excellent or rich of Spirit, how learned and expert in Scriptures, Languages or tongues soever they may be.

55. If moreover they lay not down their knowledge in the silence, even as though they knew nothing at all; and that (through the service of the holy Word) they reform not themselves under the obedience of the love, nor suffer their understanding to be stirred up to obedience, whereby to be wholly inclined to the love, to passe forth towards the same, *g* to take up daily their Crosse with humble hearts, and to persevere *b* in prayer and faith, with a firm hope, *i* till the establishing in the love, they can by no means inherit any riches of God or Christ, nor *k* understand or know any wisdome of God at all, how skilfully soever they search, or study in Scriptures after it.

g Mat. 10. 16. Mar. 8. Luk. 9. 14.
b Eph. 6. Phil. 4. Col. 4.
i Eph. 3.
k 1 Cor. 2.

56. For there is no wisdome nor knowledge of Christ, nor understanding of the Scriptures, to be had in any thing, but only in the love, or among them, who are inclined, and well-affected thereunto.

57. They may many of them (I grant) seek much wisdome and understanding, whereby to comprehend the same, and (in

conceit) be ſatisfied and appeaſed with a taken on wiſdome; but if they come not to the love, neither are taught in her ſervice to the true wiſdome, they ſhall then find no wiſdome nor underſtanding, nor yet any righteouſneſſe nor life, but muſt *t* die in their ſins, and in their conceit of truth, for there is no right Spirit of truth, nor wiſdome without the love.

t Joh. 8.

58. Wherefore every thing, which is *m* decayed or broken down, muſt even now (through the love and her ſervice) be ſet up again, and all that ſtraieth and is diſperſed, muſt again be gathered together, through the love and her ſervice: namely, all thoſe that hope for the Salvation of the only body of Chriſt, for that is the promiſe, to the children of the Teſtament, in the *o* laſt time, in the which God will magnifie himſelf againſt all heathen or uncircumciſed ones.

m Amos. 8.

n Ezek. 34. Mic. 4. Soph. 3.

o Jer. 23. 30. 31. 33. Joel. 2.

59. This hath God in former times promiſed, and he will perform it for his holy names ſake, *p* to make it known and honorable far and wide, that his honour and Sanctuary *q* may no longer be trodden down, but may appear pure and clear: and he will ſhew in the laſt time, how that he onely is the Lord, and that his office, work

p Ezek. 38. Mic. 5.

q Pſal. 74. Dan. 8.

and

and doing, is not bound nor tyed to mens working, but that he performeth the same according to his will and pleasure.

60. O how happy is he, which is r not wise in his own conceit, neither is with any spirituall ſ imagination bewitched, tied, or bound; but (in the sin) is daily against himself, and loveth not the evill, but is well-affected to the love, and so t possesseth his soul with patience, till the promises of Almighty God, that he might live unto God in all truth.

r Esa. 5. Rom. 12. ſ Deut. 12. Jer. 7. t Luk. 21.

Chap. IX.

1. A Complaint over the greatest sort of People, that neither regard nor expect the promises of Gods Righteousnesse, out of the love, but set up a righteousnesse of their own, as being perswaded that the same is of God. 15. The abuse of marriage. 22. The middle wall. 25. Shame to disclose the inward evilnesse. 33. A Prediction of calamity to come upon the conceited wise. 34. None can come to the new Man or Kingdom of God, but by the love.

BUt who hath regard hereunto? who thinketh on the righteousnesse which God esteemeth.

2. Doth not the most part of people intend to set up their u own righteousnesse? u Rom. 10.

3. Who thinketh on the Communion of

b Ioh. 6. Saints, b whom God the Father draweth to juſtification through Jeſus Chriſt, in the love?

4. Doth not every one (which is come or riſen up before the love) ſeek to gather a private Congregation to himſelf, to advance his own word, and with contention to ſtick to the ſame? not thinking that the c Eſa. 66. Lord ſhall c himſelf bring forth, through his Word and ſervice of love, and that his Salvation ſhall come from his right hand; and that ſo through himſelf, he will bring forth unity in the love, and his children d Eſa. 66. d out of Sion, according to the word of his promiſe.

5. But who looketh after it? who longeth for it? who dependeth upon Gods promiſes, that (in time to come) they ſhall be eſtabliſhed, who hungreth or thirſteth after it? who thinketh on the comfort of Iſrael, and upon the conſolation of Juda?

6. Every one ſuppoſeth without fail, that he hath the bleſſing of God already, and that there is for to come, no more then is preſent with him, or which he himſelf paſſeth forth in.

7. Herein do the conceited Chriſtians comfort them, and cheer up themſelves (among each other) but they have catcht an hand

hand full of wind, and do make themſelves glad with chaffe.

8. They threſh the ſtraw, *e* and cruſh it very hard, but what availeth it, in their binnes *f* ſhall no bread be found, nor any corn in their barns, yea ſuch things ſhall come upon them from the Lord, and (for their ſtoutneſſe cauſe) ſhall not bide away.

e Eſa. 33.

f 4 Eſd 6.

9. Many of them cry alſo now: we have it, we have it, we are the Congregation of Chriſt, we are Iſrael, Lo here it is, Lo there it is, this is the truth, that is the truth, *g* here is Chriſt, there is Chriſt.

g Mat. 24. Mar. 13. Luk. 17.

10. But when Chriſt ſhall ſhew himſelf, *h* even as the lightning ariſeth from the Eaſt, and ſhineth unto the Weſt, then ſhall their own word (which now is one with them) be clean againſt them, becauſe they have not eſteemed the love, wherein the truth of God or Chriſt is ſealed for ever.

h Mat. 24. Luk. 17.

11. Moreover divers have gathered many people or companies every where together, by ſentences of Scripture, and with gliſtering knowledges, terming them by the name of Chriſt, and by the name of Iſrael, but the love they have ſhut out at doors, and thereof had leaſt reſpect and regard.

12. For who ſtandeth now in the love

i Deut. 6. 10. Mat. 22. to the end: to cleave fast to the God of Life, and to love him, with his whole heart, soul, and thoughts, and besides, to love another as himself, that God (who only is the Lord) might be their arm, fortresse, and strength.

13. Is not every mans eye that accounteth not God, for the only Lord, fixed upon *k* flesh and bloud, or upon the vain corruptible created things in this world? and doth not every one set his assurance on the same? doth he not count it for his arm or strength.

k Ier. 17.

14. And thus living in such love to the corruptible things, and in that false confidence, every one loveth his own self, and (*l* with his heart) turneth from the Lord, and so passeth on his errour, and merrily singing, *m* *Alleluia*: even, as though that God had his delight in such abomination, and that Jerusalem were likewise builded up, and lay no longer trodden down.

l Esa. 29. Ezek. 33. Mat. 15. *m* Tob. 13. Apo. 19.

15. In such a show or simulation, and in such pleasure of their own conceit (not having *n* the love of God, nor bearing the Law of the Lord *o* in their hearts) they betake themselves to marriage, with bold courage, bringing forth their children *p* in the unrighteousnesse, and account that same for

n Ioh. 5. *o* Ier. 31. Heb. 8. 10. *p* Osc. 5.

for pure wedlock ordained of God, the which yet among them, is but meer adultery, *q* and impudent whoredom. *q* Ezek. 16. 23.

16. For conſider, who is now (I pray you) within the right matrimony or conjunction of man and wife?

17. Was it not expedient that Gods Law and will *r* ſhould be in the mans heart, and that ſo the ſame man ſhould in his will and diſpoſition cleave unto that God, which hath made heaven and earth? In like manner ought not the woman alſo to follow the man, and (with the like diſpoſition) *ſ* cleave only to the mans will, and ſo in her heart bear that which concerneth God, or at leaſt, labour, hope, and long after it, and in that ſort bring forth her children, to the end to bring them up *t* according to the Law of the Lord, in the upright being, that the name of the living God might therein be magnified, from their birth, and from Generation to Generation for evermore. *r* Pſal. 40. Eſa. 51. Ier. 31. *ſ* Eph. 5. *t* Tob. 1. Eccl. 7. 30. Eph. 6.

18. But if we obſerve and note this thing aright, there are but few (alas) that proceed by this rule; and therefore they are generally *u* adulterers and adultereſſes. *u* Eſa. 57. Mat. 12. 16.

19. For ſuch as come not together by the Lord, but *x* keep or ſhut God and his *x* Tob. 6.

y Sap. 3. 4. Law out at doors, are they not all y children of adultery? liveth not every one of them that are such, in his own matrimony and conjunction, contrary to Gods Ordi-
z Sap. 3. Heb. 13. nance or conjunction, z of the undefiled bed?

20. Therefore passe they not at all, for the pure begetting, procreating, or bearing, to the bringing up of children in godlinesse, to the praise of the most highest.

21. Oh! this same is with many, yet far from home, for every one desireth generally to bring up his children to himself, even to his own pleasure, that he may thereby spread his own name, and not the Lords; and therefore there is no love of God, nor unity in the love among them.

22. For every where there is a middle
a Esa. 59. 4 Esd. 9. 13. 15. Mat. 24. Luk. 21. wall and division between God, a and the man, between the spirituality and the temporality, between the Prince and the Subjects, between the husband and the wife, between the Parents and the children, between one brother and another; and between one friend and another.

23. Every one mindeth his own, and would fain have another agreeing to his mind: yea the man is now come to such
b Esa. 45. presumption and stoutnesse, b that every

one

one in particular would gladly have, that (in all things) he might use the everlasting God at his own will, and that God would give successe to all things, according to his pleasure.

24. And in such a manner is the wife minded towards the husband, the children towards the parents, and moreover one people towards another, whether it be in Ordinances, Religions, and Righteousnesses, or in temporall Laws. In every thing there is own wills desire, middle wall, destruction, suspition, mistrust, and covertnesse.

25. Yet who taketh it to heart? who doth forgo himselfe? who considereth it? doth not every man cover himself, that his shame might not be laid open?

26. Who can now (I pray you) acknowledge, that he himself is so unclean, unjust, wicked, c and dissembling, and that he ought to turn him from his unrighteousnesse? c Esa. 1.

27. Truly not many (alas) can brook it, nor yet well indure or bear the shame thereof, by reason that they will not do away nor forsake the covering or show of vertue, wherewithall they are covered.

28. For in this regard, the husbands will

be

be much too upright, the wives too honeſt,
d Eſa. 3. and the children much too proud *d* and haughty, for to be content to acknowledge that they are open ſinners, and no better
e Mat. 21. then whores and naughty packs, *e* for thereby they might not in any wiſe come into the Kingdom of God.

29. So perverſly are the children of men minded againſt God. For albeit they are guilty in all reſpects, (if not with the deed, yet at leaſt with the heart in ſecret) yet notwithſtanding they do all keep themſelves covered before the face of God, and his Saints; and would much rather be reſpected and accounted for juſt perſons, (e-
f Luk. 7. ven as the Phariſees *f* and letter-learned were) then with the Publicans to acknow-
g Luk. 18. ledge their ſins, *g* convert and pray to Almighty God for his grace.

30. Whileſt then the children of men will not underſtand nor acknowledge this
h Joh. 9. ſame, *h* therefore remain they in their ſins. Notwithſtanding (out of their unconverted hearts, and unacknowledgement of their errors) they ſearch the Scripture,
i Joh. 5. *i* thinking to have the underſtanding of life
k Ioh. 5. therein, whereas the ſame is it, *k* that accuſeth them, and giveth teſtimony of the upright life: but to the ſame life they deſire

not

not to come, for they know it not, neither the way that leadeth thereunto: howbeit they perſwade themſelves that they are wiſe, and do well know, how they ought or ought not to live.

31. But that which they ought before all things to know, they do not know, underſtand nor ſee, for they ought neceſſarily to have ſeen, that they are, (like broken of branches) *l* ſeparated and ſtraied from the upright ſtock, and likewiſe to know the defection, *m* from their God and his Chriſt, and the lying againſt the Lord.

l Rom. 11.

m Eſa. 59.

32. Seeing then they are blinded, in regard of the diſcerning of the fall from their God, and are not come to the incorporating with Chriſt, and yet ſay they are Chriſtians (and indeed are not, but are a Synagogue of the devill) and do boaſt themſelves of God, and God findeth them liars in his ſight, therefore will he even *n* ſpew ſuch out of his mouth, and not ſuffer his holy name to be any longer blaſphemed by them, becauſe they ſhould ſee and know that they have *o* blaſphemed the holy one in Iſrael, *p* trodden down his Sanctuary with their feet, contemned him and his gentleneſſe, and in their preſumptuouſneſſe, eſteemed themſelves great and wiſe.

n Apo. 3.

o Eſa. 1.

p 1 Mac. 3.

33. In-

33. Inasmuch as this same is still unknown to the world, and unto all wel-conceited wise, and is of few looked into, and that the man learneth not to know himselfe, whereby he might judge righteously; neither is with the inclination of his heart, disposed to the love, nor hungreth nor lusteth the convertion to his God, and will
q 2 Tim. 4. q not abide the godly doctrine, but remain selfe-wise and stout of heart, therefore do I even truly perceive great infelicity, sor-
r Mat. 24. row, r and misery, to be ready to come in this perillous time; yea such an estate shall fall upon the children of men, as shall be out of measure horrible, and all this same must needs light upon them, because every one is much too self-wise in his own conceit, also too self-expert in the Scripture: and for that every one supposeth
s Jer. 8. s when he hath the Scripture, and readeth or heareth the same, that he cannot then erre nor be deceived.

34. This say they, and yet do they all erre, because the upright judgement (out of a discerning of love) is not in them, and because out of the brests of the love, they have not sucked, and tasted the godly wisdome.

35. For it is certainly meer lies, what the

the letter-learned, *t* and what the wel con- *t* Jer. 8.
ceited wise of spirit also do without the love, institute or set forth, how clear soever in understanding, and how expert soever of good and evill they are become thereby, for they must all submit them to the love, and be reformed in her service, otherwise they can never, although (in their imagination) they know, perceive, and comprehend all things, come to the new man, *u* nor to the Kingdome of God, for the love is only it, wherein every thing (which is the truth and wisdome of God) is comprehended. She *x* is also the band or establishing of the perfection. *u* Joh. 3. *x* Col. 3. 2 Tim. 1.

36. Whilest the love then hath every thing (which is of God, Christ, or Truth, contained or included in it, therefore might some man demand, shal we then let the Scriptures passe? O no, God forbid: but men are not to use them for the knowledge, nor to the end to teach them forth historically, but to the intent they may give regard to such an upright spirit or life, as is set forth therein, or required thereby (even as is *y* partly also set forth and declared, both of this, and of the knowledge, in the third book of the *Glasse of Righteousnesse*) that so through comfort of *y* 3 Clas. 24.

of the Scriptures, we ſhould (to our rejoy-
c Rom. 15. cing) c have our hope on the promiſes, and on the foreſhewing of God, by his Prophets, and by the Apoſtles of Chriſt (who have prophecied of the healthful life, which abideth ſure in the love for ever) and ſo paſſing
d Rom. 4. on towards it in the belief, d give credit unto God, that he in his promiſes is true.

37. But it is to be lamented, that the Scripture is by ſo few at this day diſcerned, out of the underſtanding of the truth, and of the love, whereby to underſtand the ſame rightly, according to the mind of God.

38. True it is, there is much written, and divers have ſet forth many writings, and have had much provoking of ſpirit, and great inclination to teach, howbeit every one ſeverally, according to the ſight or knowledge that he hath had, being in the ſtate of the fall from God, and in the eſtranging from his Salvation.

39. But inaſmuch as they were not come to the love, and that their hearts were not inclined to the love in all things, as they were to the ſpirit of their gliſtering knowledge and comprehenſion; therefore did many of
b Deut. 6. 10. Mat. 22. Rom. 13. them erre and miſtake, for the mind of God, b and the fulfilling of the Scriptures, is the love.

40. And

40. And the ſame is e the perfection, wherein every thing [to his life and truth of peace] ſtandeth firm to our joy, and d to the praiſe of the glory of God, to all and on all, that hope upon it and long thereafter.

e Col. 3.

d Eph. 1.

CHAP. X.

1. Great calamity ſhall come upon the children of Men, becauſe of the contentious knowledge. 2. Knowledge and truth differ. 5. The way of life clearly ſhewed. 6. Yet through ignorance miſtaken. 16. A lamentation over mans ignorance. 24. The author by his writings ſheweth what is commendable, and what is diſcommendable: counſelling to learn upright underſtanding, and the ſpeciall Vertues of the Love, and to ſhun all diſputing with the partiall.

FOraſmuch as the man is now perſwaded, that he himſelf (with his gifts of the Spirit) doth ſo clearly and nakedly diſcern and underſtand the right, as he cannot be deceived, and for that every one which ſtandeth in partiality, is by his ſight or ſpirit contentious, howſoever each ſeverall party maintaineth his own matter, and defendeth the ſame to be of God, and will in all things have the right onely and alone paſſe with his own matter, and will not effect the love above all, to the unity of heart, therefore even through the

ſame

ſame glittering, in caſe they have not all their underſtanding captive under the obedience of the love, there ſhall come horrible calamity upon the children of men, in ſuch ſort, that upon this earth, they ſhall
a 4 Eſd. 5. become an a abhorring one to another, for that every one ſtanding ſtiffe in the knowledge and in the clearneſſe thereof, will not [for the loves ſake] give over his own matter, thinking that the truth ought not to give place.

2. It is true indeed that the truth ought not to give place, but betwixt the knowledge and the truth, there is great difference: for much knowledge [which yet men call truth] can eaſily ariſe out of the ſubtilty of wit; but the truth of God proceedeth out of the love, and is even of one being with the love.

b 1 Cor. 13. 3. Therefore is the knowledge b divided and broken, but the love is the truth,
c Ioh. 17. c and the true being it ſelf, and the perfection.

4. But [alas] this do not many of them know, to wit, that they ſhould come to the love, and ſo bear the love, for a mark of the righteous Spirit, and rejoyce them with the truth:
d Ioh. 17. d that ſame is the word of life which
x Ioh. 1. was

was ſpoken of according to the promiſes.

5. Inaſmuch now as I have noted, and do yet at this preſent find ſo much boldneſſe in men, by reaſon of their knowledge, and imagination of the truth, whereon they are very ſtout and bold, and yet for the moſt part, it ſtill faileth them of the truth and love, and for that the right way to the true life, and the loves nature, is thereby miſſed of many: And ſeeing moreover, that the right way and entrance into the true life, and into the loves nature, is (by Gods grace) granted me to be ſeen into, therefore have I out of the inclination of Love, clearly and nakedly, with uncovered words ſet forth the right way or entrance into the true life, and the upright nature or being of the love in the *Glaſſe of Righteouſneſſe*, diſtinctly noting the divine, and the humane, the ſpirituall, and the naturall, and what is decent and meet to be uſed, for a diſcerning, which is the eſtabliſhing of the promiſes of God, according to the Scripture, that both Gods righteouſneſſe and mans righteouſneſſe might be knowne, and that we likewiſe in an inclination of love, might with conſenting minds, paſſe forth towards the ſame.

6. But alas, what availeth it any man, that one point him out a good way, and an even and plaine path, if he walk not in the same, nor have no liking thereunto?

7. What availeth it to knock, and in divers manners to call, if there be no ears to hear, nor any understanding to comprehend, or to understand the same, nor any heart to imbrace such things?

8. Or, how shall one be able, I pray you, to declare conveniently unto such a man his error, and the entrance into the good life, that he might rightly regard and understand wherein his salvation consisteth, whereby he might be delivered from the bewitching of his heart, and so know what right is, to the intent he might once comprehend understanding rightly.

9. If a man say unto him, the increase, and the blessing * cometh only of God, *f* he is the giver of wisdom, and no man nor Letter, then runeth he clean away from the same illuminated man, which pointeth him to the life of wisdome, and utterly giveth over the Scriptures, and the daily Services of the holy Word, which direct him to the upright life, and are serviceable thereunto; and so departeth from the wisdom,

* 1 Cor. 3
f Prov. 2. Sap. 8. Eccl. 1.

wisdom, g cleaving either to his vain imagination, or els to the world in her foolishnesse and error. g Jer. 7. 11 13.

10. If one say unto him, that he must suffer himself to be h served to the peace of life, by some illuminated man, to the intent, that by hearing he may grow up in the belief to the salvation; then observeth he no difference often times between the unlightened men, and the Elders of the holy Understanding in the Family of Love; but giveth such respect to the unlightned men for their knowledge, that he suffereth himself to be i taken captive thereby, to a bondage under their knowledges, and so becometh a servant unto men, and is by the unregenerated men bewitched with something that is not of God, nor leadeth to the life of salvation, in such sort, that through his liking unto that which he heareth of them, and by which he is seduced and beguiled, he betaketh him to the vain things of the flesh, and forsaketh or forgetteth the true ministration of the Word of the Lord, and likewise also the good exercises, wherethrough he might have come, or been brought unto God, and to k the fountain of upright and perfect wisdom. h Rom. 10 1 Cor. 3 2 Cor. 3. 4 5. 1 Pet. 4. 2 Pet. 1. i Gal. 1. 6 Col. 2 k Psal. 36. Ier. 2. 17.

11. Unto which fountain of upright and perfect wiſdom, the man ſhould of right be alwaies ſubject, and long after it: and moreover, according to the requiring of the good exerciſe that leadeth thereto, hope thereon; turn all his affection and inclination of heart thereunto, love the
l Pro. 4. Wſdome and *l* information, and ſubmit himſelf obediently to the Service of the gracious Word, that ſo he might come to
m Prov. 2. the *m* life of the upright righteouſneſſe, and then take part therewith, and not with any of thoſe things that lead not to the ſalvation.

12. If one ſay unto him that he muſt be ſpiritually minded, then climeth he up (with his wit) very high, after the ſpirituall underſtanding, and will likewiſe take upon him to underſtand the ſpirituall things, by his own knowledge, and will be ſo utterly ſpirituall, and ſo quite and clean change himſelf out of fleſh into Spirit, that thereby he forgetteth and forgoeth the humane Ordinance and equity, and to ſhew love to his Neighbour, and unto all men likewiſe: Out of which bewitched opinion of ſpiritualneſſe, many diviſions and corruptions do ariſe.

13. If

13. If a man say unto him, that he should have regard unto the equity of nature, seeing God hath *n* created the naturall things also for the mans good, then doth he on the other side, so wholly adict himself to the naturall and visible things, that he receiveth them to his own bondage, and slavish delectation, and tyeth his heart thereunto, and so shuteth or keepeth off the most holiest being, and the true holy Spirit of Jesus Christ, out of his heart. *n* Gen. 1.

14. If the man read the Scripture, and do out of the testimonies of the same, hear that the Law of *Moses* and the Prophets have their Office and Ministery *o* till unto Christ, and that in like manner all is in Christ fulfilled, and that Christ *p* is the end or fulfilling of the Law, whereout the Gospell, or second Testament of the Holy Ghost proceedeth, according to the fore-shewing of the Prophets, then he thinketh he will in any wise take the best, and in his spirit receive Christ, and the Gospell, and that which is spirituall and heavenly of God, supposing thus (with his understanding and knowledge) to run clean beyond the law of *Moses* and the Prophets of the Old Testament [to wit beyond the *o* Mat. 11. Luk. 16. Gal. 3. *p* Rom. 10

obedience of the foregoing Service,] and ſo will rely upon Chriſt, and be a child of the New Teſtament; for he readeth, that that is the moſt beſt, and imagineth, that if he ſhould regard the Law and the Prophets, and ſhould obey the foregoing Service and requiring thereof, he ſhould then go back and finiſh his beginning of righteouſneſſe *q* in the fleſh or outward; for the Scripture and the foregoing Service maketh mention, that the fulfilling of the Law and the Prophets, is *r* in Chriſt, and that the ſpirituall and heavenly goods, be inherited in the Spirit: And thus will he be one of Chriſts, of the Goſpells, and of the New Teſtaments, and apprehend in his ſpirit the ſpirituall heavenly goods, e're-ever he be paſſed thorow the Law or the Old Teſtament, or hath underſtood the Prophets of the foregoing Service in their requiring, *ſ* how they lead him to Chriſt, and how, or in what ſort all is in Chriſt fulfilled.

q Gal. 3.

r Luke 18. 24.

ſ Gal. 3. 4 Heb. 7

15. Herein lieth the man wrapped and ſnarled, and maketh nothing thereof, *t* but deſolation and deſtruction, altogether troubling his underſtanding and conſcience, and in like manner more others alſo, by his ignorance.

t Eſa. 59

16. O

16. O God how is the underſtanding of the noble generation of man deſtroyed, being become leſſe of godly worthineſſe, then the beaſts of the field! howbeit, thou haſt choſen and created thee the man to this end, u that he ſhould carry and bear the Image of thy living God-head, to the laud and praiſe of thy glory, to the intent he ſhould be unto thee (O God) x a Temple and Tabernacle for thy holy dwelling.

u Gen. 1 Sap. 2.

x Lev. 26 2 Cor. 6. Apo. 21.

17. But alas, the man is quite contrary, and againſt this ſame, and hath very little mind or deſire y to come to his God again.

y Ier. 5. 8

18. And therefore the fall and ſtraying of men from their God, is become ſo deep and far, that there is z ſcarcely any underſtanding, will, or deſire of right converſion to be found among them.

z Pſa. 14 Rom. 3

19. O God, how are we blinded from the right knowledge of thy requiring, and become reſiſters and deſpiſers of thee!

20. We have a turned the back unto thee, as thoſe that know thee not, and are become as children that are brought up of ſtrangers, and are ſo fond upon ſtran-

a Eſa. 59 Ier. 2, 32

gers, that they utterly deſpiſe and deteſt the ſight of their Parents, and forget their Fathers houſe.

21. We are even ſo far, O God, become ſtrange towards thee, that we have almoſt no pleaſure in thee; for thou art unto us as the very contemptibleſt and moſt
b Eſa. 53. deſpiſed'ſt thing: *b* Yea, ſo little have we rightly thought of thee, that (in reſpect of thy right worthineſſe) we have counted thee utterly of no value, and eſteemed thee nothing worth; ne-
c 1 Pet. 2. verthe'eſſe, thou beareſt *c* our ſins, and haſt compaſſion in our affliction, and art our Phyſitian, healing us of our offences, for thou makeſt us whole of the deadly wounds of our ſouls.

d Pſa. 25. 79. 22. O God, *d* impute not our ſins unto us, becauſe of our ignorance, *e* forgive
e Luk. 23. Act. 7. them alſo their offences, that know not what they do.

23. For ſeeing the children of men know not thee aright, nor ſubmit themſelves obediently to the requiring of thy Word and Service of Love, therefore ſurely they fall here, or erre there; in ſuch ſort, that oft times they keep no meaſure nor rule at all.

24. But ſeeing that ſuch things are now

ſufficiently known unto me, and that my ſpirit out of Gods grace, perceiveth a godlier life, then is found with many of the children of men, therefore the inclination to the righteouſneſſe conſtraineth me diſtinctly to ſhew both that which is commendable, and that alſo which is utterly diſcommendable before God and among men.

25. Therefore O ye children of men, note (I pray you) your ignorance, and think once upon that which is right, and learn an upright underſtanding, and a right knowledge of the wiſdome, that tendeth to the love.

26. Learne of the Love in her Service *f* lowlineſſe, long-ſufferance, meekneſſe, ſoberneſſe, chaſtneſſe, and righteouſneſſe, in faithfulneſſe and truth; that ſame ſhall be wholſome to your reigns, do good to your *g* navell, refreſh your bones, and rejoyce your heart, and ſhall be unto you a living fountain *h* that ſpringeth to the everlaſting life, and as a fruitfull tree *i* planted by the waters ſide, that bring forth his timely fruits, whoſe greens or leaves do not wither or fade.

f Mat. 11.
g Pro. 3.
b Ioh. 7.
i Pſal. 1. Ier. 17 Ezek. 47 Apoc. 22

27. Take this ſame to heart, and be not as the wild beaſts; be *k* not like horſes and

k Pſal. 32.

and mules, that have no understanding of wisdom.

28. Inrage not your selves in any wise, as the mad furious world doth; set no horns on your heads; thrust not your selves out, *l* like the unwise or fools, neither let your part be among the greedy or covetous.

l Prov. 1 Sap. 2.

29. Keep you from the society of them that are forward to do violence, and of such as count it a small thing to shed mens blood.

30. Have not much disputation nor reasoning with them that (by their will) are desirous to have the matter to go on their side, or that are partially minded; but rather in all things, observe what is right and equall, and what *m* serveth to peace and love.

m Rom. 14

CHAP.

Chap. XI.

An Exhortation to the Family of Love, to imbrace the loves nature, and to pray with confidence for the godly wiſdome. 18. Many pray for wiſdom, that will not acknowledge themſelves to be unwiſe. 20. The poor of ſpirit are bleſſed, 23. The ſelf-wiſe will happily for a time, like of the Love and her Wiſdome, yet according to his owne ſenſe. 25. H.N. feareth leaſt the Glaſſe of Righteouſneſſe ſhall be miſunderſtood, as other Sentences are. 35. The Alarme is ſtricken up, to prepare men to the battell. 43. The Lord indeed worketh all; but not without us, nor without our obedience. 47. The well-willing are not to be diſmayed. 51. The Chriſtian fight is not with curſing nor killing, but with patience to ſubdue the ſin within us. 56. God is pleaſed to ſave the world by a fooliſh Preaching under the obedience of the Love.

OYe children of the Family of the Love of Jeſu Chriſt, if ſo be ye love the Love, then conſider alſo the Loves nature; for the Love is clothed with righteouſneſſe, which alſo rejoyceth not [a] in the iniquity, for her joy is in the truth. [a] 1 Cor. 13

2. After ſuch a faſhion conſider ye the Love, and not after a vain courſe, according to the mind of the fleſh, [b] for all fleſh waxeth old and changeth; but the [b] Eſa. 40.

Spirit

Spirit that cleaveth to the Love, doth neither wax old nor change, but it abideth for ever.

3. Hereunto have regard, that your life may be in the preſervation of the righteous, and fear not, like the fooles or ignorant.

4. For why ſhould ye periſh with the fools and ignorant? wherefore ſhould ye
c Mat. 25. inherit the curſing *c* with the goats?
d 2 Cor. 6 Apoc. 18. 5. Separate *d* from them, and behold Gods right hand; for from thence cometh unto us the life of ſalvation, and the light of the holy underſtanding.

6. Even there learne with the wiſe, the godly wiſdom, that according to the Spi-
e Col. 3. rit, ye may be not earthly, *e* but heavenly minded.

7. Suck alſo in like manner all gentleneſſe out of the breſts of the Love, and ſeek the peace of concord.

8. And when ye have gotten all this
f Pſal. 96. 87. ſame, then play, ſing, *f* and praiſe the
g Pſa. 79. 95. 100. Lord as his little lambs, and *g* as the ſheep
h 1 Pet. 2. of his paſture, and as little children, *h* in whom there is no guilefull heart hidden, and ſo get you a naked lovely heart, ſuch as uncoveredly groweth up in the Love, and
i 1 Theſ. 3 2 Theſ. 1. *i* increaſeth therein more and more; and increaſe

creaſe ye likewiſe in wiſdome, and in holy underſtanding.

9. If now ye be hereunto well minded, then ſhall your portion be with the Kings and Prieſts, or with the Elders of the holy Underſtanding, and your fellowſhip with ſuch Senetors, as do further the Righteouſneſſe and your Service of the Word, with the peace-makers, that do earneſty ſeek the unity in the Love.

10. And thus ſhall then the ſlandering lips, *k* which defame you with all evill, by your good converſation with the wiſe, in the wiſdom, and with the juſt or vertuous, in all righteouſneſſe and integrity, be put to ſilence. *k* Tit. 2. 1 Pet. 2. 3.

11. Therefore be now (through the love and her ſervice) wholly *l* renewed, and purified in the ſpirit of your mind, paſſe now thorow the river of the love, even to the reſt of life, the holy land of promiſe, that the ungodly bear no dominion over you. *l* Rom. 12. Eph. 4.

12. Be altogether with one conſent minded hereunto, and let the love have the preheminence and dominion with you all, that the little ones may be protected, and the ſimple defended.

13. There-

13. Therefore, O ye lovers of the truth, seek unity, and labour for it, and make a departure out of all heatheniſh being, which is after the courſe of the worlds fooliſhneſſe.

m Deut.10 Ier.4

14. Do away the fore-skin *m* of your uncircumciſed hearts: lay away from you (according to the former converſation) the bewitching of the imagination, which glimmereth unto you before the eyes of your ſpirit, and glittereth before your underſtanding, as if it were ſome excellent thing.

15. Renew your underſtanding in the Service of the holy and gracious Word, under the obedience of the Love, and ſo in

n 1Cor.14

the ſpirit of your mind betake you *n* to the Love, and and as deer children be ſubject thereunto, whereby you may in the love obtain eyes of clearneſſe.

o Iam. 1. *p* Apoc. 3. *q* Mar. 5

16. If notwithſtanding ye be *o* unwiſe, *p* blind, and *q* poore of ſpirit, yet grieve not your ſelves for all that; for then ye draw neare to the Kingdome of God.

r Iam.1 *ſ* Rom.12.

17. If you deſire godly wiſdom, then *r* pray and believe, ſhe ſhall be given you, ſo far forth as your prayer *ſ* is ſtedfaſt, and as ye pray to God, in a lowly heart,

with

with such a prostrated soule, as hath a desire or pleasure to do, and to fulfill the Lords will.

18. Men may find many which pray unto God for wisdom, and for the right sight of his Kingdom; but they will not acknowledge, nor *t* understand, that they are unwise, poor, and blind, therefore they obtain nothing. *t* Joh. 9. Apoc. 3.

19. For although that the wisdom stood even at their door, yet so well seen are they, and so rich of spirit, through their own wisdome of the knowledge, that the upright wisdom of God and the being of his Kingdome, must be faine to tarry without.

20. Therefore right well speaketh the mouth of the Wisdom, Blessed *u* are the poor of spirit; for the Kingdom of heaven belongeth unto them, or the wisdome of God ariseth (as light) upon them, and not upon the rich, or upon the great knowers. *u* Mat. 5.

21. For when we of our selves are become poor, blind, or unwise, or do forsake that which is ours, and do come to contrition and meekneſſe of heart, *x* then will God dwell with us, and appeare in such hearts, as also the Scripture maketh mention, *x* Psal. 51. Esa

tion,

tion, and then are we alſo poor; but God is become rich in us, by means of our vileneſſe, or becauſe we are poor in the knowledge: It is true.

22. Theſe and other like things have I in many places diſtinctly ſet forth in the *Glaſs of Righteouſneſs*, and do here alſo ſet forth the ſame in this *Introduction to the holy Underſtanding*; if any man regard it, let him conſider the inclination of mine underſtanding.

23. But what ſhall I ſay? I find the man much too ſelf-wiſe *y* in his owne conceit, and too void of underſtanding, in the mind of the love; for commonly when the man heareth of the love, and of the right underſtanding of wiſdom, he rejoyceth him in the hearing, and it ſeemeth as if it liked him well, likewiſe for a time he commendeth it.

y Rom. 1. 1 Cor. 1.

24. But in concluſion there is nothing among the greateſt ſort but ſelf-ſeeking, and very little doe they underſtand the firſt Schoole-rule of the Chriſtian Doctrine of the ſervice of love, for an entrance into the upright life in Jeſus Chriſt; but do underſtand every thing, which is held forth before them out of Gods wiſdome and love, according to their imagination, and

accor-

according to the mind of their liking. They seek thereout their own commodity, & and not the Lords; they run clean back from the mind of the love, and use all subtilty to manitain their own opinion. & 2 Phil. 2.

25. Whereout I observe, that the man (which is thus minded) conceiveth of the wisdom and of the love utterly amisse. For which cause I likewise fear, least the *Glasse of Righteousnesse* (how plainly and rightly, evidently and clearly soever it is set forth) shall not of many be discerned aright, nor yet be conceived of, according to the truth.

26. If therefore they discern or conceive not aright of such apparent sentences (as are so clearly and plainly uttered) that even every one (which loveth lowlinesse and righteousnesse) must needs approve the same, and acknowledge that the man and the world is created thereunto) how should they then be able rightly to understand or judge of all the mysteries of the Kingdome of God?

27. For which causes sake (to the intent no man might have occasion to estrange himself from the truth, unlesse it might be by his own revolting heart) we have hid-

den or covertly set forth nothing, in the *Glasse of Righteousnesse.*

28. Notvvithstanding, if any thing be
a 2 Cor. 4. covered or hidden unto any, *a* it is hidden to the unbelievers, who have no desire nor love to the truth, nor to the life which is of
b Rom. 1. God, for such are darkned *b* in their understanding, through pleasure in their ovvn mind, and through the ignorance which is
c Eph. 4. in them, *c* and through the blindnesse of
d Rom. 2. their hearts, do gather unto themselves, *d* a treasure of vvickednesse, to an horrible destruction; and so through their own wisdome, do turn away and separate themselves, from the love, and from her service.

29. But unto all lovers of equity, which have a desire and belief towards the love, [to the intent that by her service, they
e 1 Pet. 2. might tast of *e* the uncorrupted milk, the
f Esa. 40. Word of God, that *f* liveth for ever] we
1 Pet. 1. have out of the inclination of love, so openly and clearly, according to the life painted out, and set forth the *Glasse of Righteousnesse*, that every one, who with an humble heart hath regard thereunto, and desireth the understand of Righteousnesse, shall be vvell satisfied therein.

30. If also any man turn his heart unto God,

God, and deſire to do his will, the ſame ſhall likewiſe well underſtand, that the teſtimonies of the upright life in the ſove, (as it is ſet forth in the *Glaſſe of Righteouſneſſe*) is the upright ground of righteouſneſſe, that God from the beginning hath required of the man, which alſo in the reſtoring thereof ſhall continue for ever, to the Salvation of the vvorld, according to the promiſes, even as God hath ſpoken the ſame aforetimes, by the mouth of his holy Prophets, who have all *g* vvitneſſed and prophecied of that ſame upright life, for to come in the laſt time, and in the ſame ſhall alſo all conſciences be appeaſed.

g Eſa. 2. 60. 61. 62. Jer. 31. Joel. 2. 3. Zach. 2. 8. Mich. 4. Soph. 3. Mal. 4.

31. For the end or fulneſſe of the ſame, is the revealing or comming of the Kingdom of God, and the beholding of the joyes and Salvation of the eternall, perfect and uncorruptible being.

h Eſa. 35. 51. 60. 65. Apo. 21. 22.

32. Oh that the man had any underſtanding in the godlineſſe, and did perceive vvhereunto God calleth him, and did in like manner prepare his heart after the meaning of the vvritten ſentences, and did let alone judging by the knowledge!

33. But no, the man is much too ſelfwiſe by his knowledge, and therefore he is more inclined to judge of every thing after

his knowledge, then to prepare his heart to the good, under the obedience of the love.

34. Therefore it is very much to be lamented, that many among the children of men, do oftentimes judge the ſentences and writings (which have out of the ſervice of love, their miniſtration to the good life) according to their Knowledge. For as ſoon as they read or hear the ſame, they ſuppoſe by and by that they have rightly apprehended, and well underſtood them, not firſt minding to enter in, to obtain, and to live in that which they bear witneſſe of, whereas yet the ſervice of our writing tendeth hereunto, even that mens hearts (as is there ſet forth) ſhould be prepared to the ſame.

35. For men ſtrike up no alarm, in the hoſt, to the intent to make the people unluſty to the battell, nor yet that they ſhould but know the exerciſe of the warr, or judge of the Alarm-ſtroak, but that (with good courage) they ſhould prepare themſelves to the battell or fight. Thereby every one (that hath courage to fight) doth then make himſelf ready to incounter with his enemies, and to root out his adverſary, or to ſubdue him.

36. But

36. But (alas) I find it with many, otherwiſe in that alarm by which the man is called to the ſpirituall *i* fight, to the vanquiſhing of his enemies, which (inwardly in him) are killers and murderers of his ſoul. *i* Eph. 6.

37. Therefore it is very true, that the children of this world are much *k* wiſer in their dealing, as concerning the fleſh, then the children of the Kingdom are, in that which concerneth the ſpirit. *k* Luk. 16.

38. What availeth I pray you, an alarm made, if men prepare them not to the battell? for many are perſwaded, that this is no time of fighting, and that there ſhall be no need thereof; ſuppoſing, becauſe of their unbelief, that nothing ſhall come of it; and lay their hands behind on the back, or put them up in the boſome. Their heads are giddy, as if their hearts were utterly unluſty, or diſmaid to the fight.

39. If one ſhould ſeek for men of warre, where I pray you, ſhould he find them? Are they not for the moſt part gone back, *l* and become faint hearted as women? *l* Levit. 26.

40. If they do but once ſuffer harm, and be wounded; or forced by any evill defa- Jer. 48.

mation, or aſſault of the wicked) to ſuſtain any moleſtation or reproach, therefore they perſyvaded, that the cauſe is altogether nought, and ſo running again after their caſe, they ſuffer themſelves to be ruled by
m Eſa. 3. women, *m* their enemy to raign over
n Eſa. 28. them; and in like manner make truth *n* with death, and a league with hell, retain peace with the ſin and accuſer, and become of one mind with the world, ſuppoſing that then all ſhall be well: moreover they make an appointment or concluſion with themſelves, that they will no more trouble themſelves with the doctrine of the Family of Love, nor yet with the battell, thinking, *Let them run that will.*

41. For to reſiſt the evill, to break and ſubdue the wicked heart and evil thoughts, and to ſuffer much diſtreſſe, contempt, and reproach, for the ſame liketh them not; they will none of that. Howbeit, we are alwaies to fight againſt the evill, and to keep good watch continually: we are alwaies to think night and day upon the vertue of the godly life, alwaies to long, and to hunger and thirſt after it, alvvaies to ſpeak and to treat thereof, with ſuch as do ſo labour thereafter; and yet then of many ſorts of people (and letter-learned) to be deſpiſed and reproached. 42. Be-

42. Becauſe of this toil, and for the ſhame and reproaches cauſe, which meeteth them (and becauſe they love not the righteouſneſſe of the godly life, with the heart) they let the matter paſſe, ſaying, out of unbelief, *I cannot further it, I hold me ſtill or unoccupied about it: let the Lord work it, I will commit it unto him.* Suppoſing when they thus paſſe on according to their imagination, or do live after the faſhion of the world, and (with an *o* unrepenting heart towards God, do hold peace with the blaſphemers and ſtrivers, againſt the truth of Chriſt and his love, that then God will make it to be well with them.

o Rom. 2.

43. Deceive not your ſelves ye dearly beloved, the ſaying is very right, *p* that the Lord worketh it, and that he will alſo cauſe it to go well with us, *q* and prepare us after his will and pleaſure: howbeit not without us, nor yet without the obedience of the requiring of the ſervice of his holy and gracious word, and of his love; and whileſt that we turne us away in ſuch a ſort from him, and from the Miniſters of his word, and do refuſe him; *r* but it is done inwardly in us, under the obedience of the requiring of his gracious word and ſervice of love, ſo as we ſtand ſubject unto him

p Act. 16. Eph. 3. Gol. 1.

q Phil. 1. 2.

r Luk. 17.

with good will) therein, and be of one mind with him, againſt the ungodly being, that God may ſo in us magnifie his holy name ſ and be called t a God of Hoſts, a u God of Iſrael, or a God of ſuch a one as beareth dominion with God over his enemies.

ſ 2 Reg. 7. 1 Ier. 10. u Eſa. 47.

44. After this manner is God a Lord of his Army. He is only the Lord; but we the inſtrument of his hands.

45. Out of ſuch an underſtanding under the obedience of the Law of the Lord, did the Kingly Prophet *David*, eftſoons apprehend a zealous ſtoutneſſe, even as in divers manners we read in his Pſalms, how valiantly and couragiouſly he ſetteth himſelf on Gods part, againſt his enemies, as well in fighting with good courage, as alſo ſometimes in praying and making ſupplication, that God might be his helper.

46. After the ſame manner ought it alſo to go with us inwardly in our hearts, under the obedience of the love, x for no man can do any thing of himſelf, how ſtout, ſtrong, or wiſe ſoever he be, unleſſe God be with him, who ſtrengthneth him, whom under the obedience of the Word and his love, he findeth to be of good will, and

x 2 Cor. 3.

that

that prayeth unto him for his help.

47. If then any man be weak, finding himſelf infirm yet to the battell, the ſame is not *y* rejected nor deſpiſed, no nor any one that hath been in errour, ſo that they do but truſt in God, and be good of will, do abide in the faith, and ſo in proceſſe of time do increaſe in ſtrength, and be not unwilling in the word of the Lord. *y* Eccl. 2.

48. Therefore, O ye little and ſorrowfull hearts, *z* be not diſmaid, but be confident in hope, the Lord will not ſuffer you to be *a* put to ſhame: Therefore be of good courage. *z* Eſa. 35. 41. *a* Eſa. 54.

49. Though that the battell come unto you, and that ye be deſpiſed by the unbelievers of the gracious word, and by the blaſphemers of the love of God, and of the holy ſpirit of Jeſus Chriſt, and that moreover, *b* all evill be lyingly ſpoken of you, yet be not therefore diſmaid. *b* Mat. 5. 1 Pet. 2. 3.

50. For the God of Iſrael is *c* our comfort, and he the ſame God will be our redeemer and our King, wherefore have your refuge only on him, to the intent ye may not fear your adverſary in the fight. For truly this fight is godly and amiable. *c* Eſa. 51.

51. Men curſe nor ſwear not there, they do not there kill nor deſtroy any, *d* ſave only *d* Eph. 6.

only that oppoſite being againſt God, for it is no outward battell or war.

e Eſa. 2. Mic. 4. 52. They uſe there no outward e ſwords or ſpears, they ſeek there to deſtroy no fleſh of men, but it is a fight of the croſſe and patience, f to the ſubduing of the ſin.

f Rom. 6.

53. This fight is alſo no diſputation, bravvling, nor wrangling for the knowledges ſake of the Scriptures. It is likewiſe no contention with men, howſoever the moſt part of factious men (which do every faction in particular call themſelves the right Chriſtians) have even to this day ſo uſed it; and do alſo yet ſtill bravvle, g contend, and ſtrive one againſt another, (and that with a ſecret, hatred, and envy) who ſhould be beſt, wiſeſt and holieſt, and how to have right and equity, every one in his conceiving, whereby they intangle themſelves every way one with another.

g 1 Cor. 3. Jam. 3.

54. But ſuch brawling and diſcord, do not I hold for any Chriſtian-like fight, ſeeing men do thereby forſake the love, therefore ſuch a fight doth nothing further towards the life, nor towards the upright underſtanding of the divine wiſdome.

55. Moreover, all thoſe which ſtand minded to ſuch a kind of outward fight, brawling, wrangling, & railing, have never right-

ly

ly perceived nor underſtood *b* the inward fight. For inaſmuch as they know not the vertue of the love, nor that whereout ſhe proceedeth, therefore do they account the battell of the righteous ſpirit (which through the croſſe, in the ſpirit of wel-willing hearts, carrieth forth the fight againſt death, ſin, devill, and hell) for an ignorance and fooliſhneſſe, becauſe they do no more eſteem of ſuch a choſen Salvation, as is brought forth after the manner of men, and which the man hath his glorying in, then of the righteous ſpirit of love and life, which God himſelf bringeth forth, for *i* a true ſight, and ſalvation of men, after his godly nature and manner: the *k* glorying whereof belongeth only unto God, and to himſelf he alſo keepeth it.

b Eph. 1.

i Eſa. 60.

k Eſa. 42. 48.

56. Wherefore ſeeing God hath conſidered, that all mans wiſdome is vain, and that men by their wiſdome know not Gods work (in his wiſdome) nor his Salvation through his Chriſt, *l* it hath therefore pleaſed God through fooliſh preaching (under the obedience of the love of Chriſt) to ſave the world [that is to ſay, all thoſe that believe in him] that he might catch the wiſe, *m* in their wiſdome, the crafty in their ſubtilty and craftineſſe, and the letter-learned in

l 1 Cor. 1.

m Eſa. 29. 1 Cor. 3.

in their knowledge of the Scripture, there-
n Pſal. 94. by making known unto them, *n* how vain
1 Cor. 3. and void of underſtanding they are in the purpoſe of God; and hovv that (by all wiſdome and prudency, and by all their learnedneſſe in the letter) they have not
o Mat. 11. known any thing of *o* Gods vviſdome at
1 Cor. 2. all, wherethrough the Almighty God is magnified, and by which it is known, that his fooliſhneſſe is much wiſer, then all the wiſdome of the world, or prudence of mans vvit.

57. Novv vvhoſoever believeth the ſame, but on the contrary party is yet ſo ſelf-vviſe, that he giveth no ear at all, nor is inclined to the love, or to our communion through the loves ſervice (vvherein Gods purpoſe is knovvn or underſtood) the ſame man ſurely ſhall not underſtand the
p Kom. 8. mind of God, nor yet his ſecret, *p* for it is
1 Cor. 2. unpoſſible to underſtand the vviſdome of God, vvithout obeying of the love.

CHAP.

Chap. XII.

1. *It is meet, that every one ſubmit himſelf to the appeared grace.* 2. *The new day.* 3. *Patience towards the unbelievers.* 4. *Wherein the upright underſtanding is to be found.* 5. *The worldly wiſe find it not, but will reſt upon their owne wiſdome.* 13. *An exhortation to cleave to the truth, without bondage to outward things* 15. *What the perfect righteouſneſſe is.* 19. *And how we ought to cleave thereunto, and to eſteem of the outward things, ſo far as they are profitable, and no further.* 21. *And that not for their owne ſakes, but for the Ordinances ſake.* 22. *How to behave our ſelves towards all men, wives, children ſervants.* 26. *He exhorteth to give our minds to a lovely behaviour towards all.* 32. *Not to regard any thing that may cauſe diſſention, but to ſet our chief reſpect upon the inward, and not upon the outward.* 43. *The upright life is the ſame that the Fathers lived in.* 45. *Whereunto alſo the Gentiles were called by the Goſpell.* 46. *He requireth all people to take heed to their calling.* 50. *And to turn away from the ſelf-minded thoughts that do tempt and intice us.* 51. *Our union with God in the ſpirit, is the ſtone that is diſallowed of men,* 55. *The* Glaſſe of Righteouſneſſe *ſerveth to try our ſelves by.* 56. *The man is diverſly perverted. How* H. N. *paſſed forth under the love in his humane nature, and how God received him unto grace.* 61. *His little regard to the outward.* 63. *Yet not deſpiſing it, becauſe it is profitable to train up the man in his youngneſſe.* 65. *Men ought to eſteem the greateſt*

reſt, more then the leaſt, and to put difference in the Age of the Diſciples. 66. That teacher, which is not entred, nor hath not accompliſhed the Righteouſneſſe in the love, is both himſelf, and alſo his hearers far from the truth. 67. The Prieſthood out of Levi is good in his right uſe; but the Prieſthood of Meſſias is yet more excellent. 71. Why he pointeth not to the outward.

a 1 Cor. 8. FOraſmuch then as (through the *a* revealing of the coming of our Lord Jeſus Chriſt, in the reſurrection of the dead) there is out of grace, ſuch an holy office or ſervice of the love, to a renevving of the vvorld, novv in the laſt time come unto us, and (according to the ſecret counſell and vvill of God) committed unto us, in upright righteouſneſſe and holineſſe to be miniſtred, therefore it vvere very meet, that every one vvhich is avvakened thereby, ſhould ſubmit himſelf thereunto, and give ear unto us in the ſame ſervice, to the obeying of the love in the ſpirit, that every mans eyes might be made bright, and become
b Act. 7. clearer and clearer, to *b* behold vvith a clear ſight of their eyes, Gods Kingdom of heaven, the vvhich novv manifeſteth it ſelf unto us, and cometh unto us under the obedience of the love; and likevviſe vvith the ſame do appear and come unto us, li-
c 1 Cor. 15. vingly and glorioully all Gods *c* Saints, vvhich

vvhich in times past died, and fell asleep in God.

2. Behold this manifestation or appearing of Gods Kingdome of heaven, *d* and of the coming of Christ, together vvith all his Saints, *e* is the nevv day of life, and the *f* Resurrection of the dead, according to the Scriptures; vvhich manifestation of the Kingdom of God, and of the glorious coming of Christ, vvith his Saints, and of the nevv day, vve novv under the obedience of the love, publish abroad in all the vvorld (for a Gospell *g* of the Kingdome) according to the promises.

d Mat. 24. 25.
e Esa. 65. 2 Pet. 3.
f Dan. 12. 4 Esd. 7. 1 Cor. 15. 1 Thes. 4.
g Mat. 24.

3. But if any man heareth not, nor believeth the same, neither is vvakened out of the *b* sleep of his ignorance, or vvill not hear this voice of the love, him do vve let alone therein, still bearing a favourable good vvill tovvards him, and do cleave fast to the love, bear patience, vvith his ignorance and blindnesse, and do consider, that all of us have heretofore been unvvise, *i* and have been blinded from this glorious light of life, yea vve do yet doubtlesse often find in our selves the lack of understanding, untill the light of life do manifest it self perfectly in us.

b Esa. 29.
i 2 Pet. 2.

4. Hovvbeit, the right understanding consis-

k 1 Cor. 2. consisteth not in many words k or sayings, nor in high or deep knowledge, as is aforesaid: but it is found in long-suffering, and in such a heart as feareth the true God, under the obedience of the love, where men

l 1 Pet. 1 use temperance, l discretion and kind-heartedness, and where men love righteousness and information of equity.

5. But where is it now, where may one seek and find it? who doth earnestly desire lust, or long for it? who applieth his heart wholly thereunto?

6. Truly not the children of this world, which are the lovers of errour, nor yet the self-wise of the vain-conceited hearts, neither the lovers of their own companies of Religion: For all these think not upon the service of the love, neither will admit any thing, but what they have chosen: they blaspheme also every thing, besides their own opinion, and have no regard to the

m Exod. 20. Deu. 4. 5. 6. Statutes and m Ordinances of the most highest, nor to the

n Mat. 5. 6. 7. 11. 16. 19. 22. n doctrine of Jesus Christ, neither to the requiring of his Catholike Church.

7. And therefore will the man to maintain his own cause, be alwaies above the understanding of the love, and so be the loves Master: For there are few found that do

with

with whole heart ſubmit themſelves under the Love, to the intent they might obtain (through concord and o equalitie in the Love) one like mind to the good, to the one manner of ſubduing or mortifying of the evill hearts, minds, and thoughts. o Joh. 17. Eph. 4. Phil. 1.

8. For that, or him that directeth thereunto, they can by no means abide, nor yet be minded to the lovely life of upright Righteouſneſſe, which I *H. N.* out of intire love do beare witneſſe of, becauſe with many the ſame is not (according to his upright being) hearkned unto, nor rightly underſtood; for every one (with his conceited imagination, and unclean heart) will fain be himſelf he, whom men ought to eſteem for wiſe: in ſuch ſort, that many of them do arrogantly aſcribe underſtanding to themſelves, as if they knew already all that they ſhould know, and were wholly ſuch as in Jeſus Chriſt they ought to be.

9. Moreover many of them are ſo rich & wiſe, as though they needed no more; and many perſwade themſelves that they are ſuch as do live free, and that they are every whit the ſame that they ſhould be, that alſo the Service of the love concerns them not, and that they are paſt it all. p Apo. 3.

10. Lo, such things think the fools and
q Iude 1. unwise (those unfruitful q trees) that love
their self-wisdom, and their own ease in
the flesh, and are quite dead therein; yea,
though he be an Infidell or Heathen, yet
scarcely thinketh he that he hath any wrong
understanding for all that; what might
then one that is wise think, or he that per-
swadeth himself that he is holy?

VIII. Now because many of them do e-
r 1 Cor. 1. steem their owne matter for such a fair-
nesse r or wisdom, therefore besides their
own wisdom, they will in no wise heare a-
s Acts 7. ny s other understanding, nor esteem it
for wisdome; for every thing is evill or
uncleane in their eyes, which is without
their wisdom; yet must they needs ac-
knowledge, that the inside of their vessell,
t Mat. 23. t is not cleansed from the filthinesse, nei-
ther doe they believe to be cleansed
through Jesus Christ, or to be justified
from the sin under the Obedience of the
Love.

12. What helpeth it then, or whereto
is it profitable, that one should shew a-
ny precious ornament or jewell of godly
fairnesse unto such, if in their hearts, it
were against them, or that they loved not
the same? Even so is it also with the testi-

mony

mony of the Word in the Love, when there is no love joyned thereunto, for to love that which is heard or witnessed.

13. Therefore let us in all things [and before all] grow like minded to concord * in the Love, x humble our hearts to the living God, and so love the vertue and the godlinesse, & cleave to no ungodly being, or unorderlinesse of this world; but let us (with impartiall minds) hearken to the truth (for an instruction to the wisdom) with long suffering, and cleave to the vertue of the good life, with him that beareth witnesse only thereunto, and taketh part with no flesh.

u Rom. 12. 1 Pet. 3. x 1 Pet. 5.

14. Wherefore let no man bind his heart unto any outward thing which he is served with to the righteousnesse of life, much lesse to the worldly things, or to any thing which the desires of the flesh are inclined unto, that he be not disappointed of the entrance to the life, which thing would be a great grief unto me.

15. For this cause (that no man should erre, but perceive whereunto our calling tendeth) hear and understand what the chiefe summe of the perfect Righteousnesse is.

16. *It is an humble heart, y that departeth* y Psa. 51.

from all earthly and corruptible things, and with a lowly and meek ſpirit is incorporated with God in pure Love, according to the Spi-
2 1 Tim. 1 *rit, living in the forme of Jeſus Chriſt* 2 *in an unſpotted conſcience, and to have an inclined mind or deſire to do the Lords will, and to fulfill all righteouſneſſe.*

17. Towards this let us paſſe on (with a good hope) in a ſure faith and confidence,
a Eſa. 55. Jer. 18. 25 35 Ezek. 18. Jon. 3. let every one turn him *a* from the wayes of his error, and with-draw his heart from the bands of ſelfneſſe, to the intent (in an upright being) to ſerve *b* the living God
b 1 Theſ. 1 Heb. 9. only, and turn away his ſenſes and thoughts from that which hangeth on, to a bondage of the heart, [that is to ſay, from all that is created outward or vaine, how holy, how good, how fair, or how amiable a grace ſoever (according to the outward appearance) it may ſhew forth unto the man:] to the end, that no man be taken, or remaine captive in any bewitching (to a thraledome of his mind) with that wherewith the Heathen, and the unwiſe, or uncircumciſed of heart, are ſtill bewitched, tied and bound, not onely with the outward ſhow of holineſſe, or wiſdome, but alſo with the delight of the
Rom. 2 outward created things *c* in this world, where-

wherein with their hearts they become vain.

18. Therefore let us reckon all theſe things for ſuch as they are, and repute ſome of them (in that whereunto they are commodious) for good in their degree and quality, to the end our heart may ſtand free in the everlaſting uncreated Godhead, according to the Spirit; that is, in the God of Iſrael, the Creator of all good things: and moreover, let us ſuffer our hearts to be prepared thereunto in the obeying of the requiring of the Service of Love.

19. That is truly the everlaſting life, which in times paſt was preached unto the world, and is now in the laſt time (by Gods grace) come unto us, under the obedience of the Love, that our fellowſhip *d* ſhould be with God the Father, and with his Son the Lord Jeſus Chriſt, and that our joy in the Love might be perfect. *d* 1 Joh. 1

20. On this onely and true God ſettle your hearts, to a union with him, and with his Chriſt, and love him *e* from your whole ſouls, minds, and thoughts, and ſo then love all created things in their degree, or as they are profitable. *e* Deut. 6.

21. Yet not for their own sakes, but for the Ordinances sake that God hath created them unto, and whereunto he hath appointed them, as good; then shall God be loved, honoured, and served by you above your selves, and above all visible things, and *f* you shall also neither have nor serve any Idolls which are besides him.

f Exod. 20 Deut. 4.

22. In such a degree love ye also all men *g* as your selves, or as your fellow-brethren, so shall there be no dissention nor division found among you: and then (in the same sort) *h* love your wives, which are minded with you in one heart and spirit to God ward, as fellow-members of your bodies, or els should ye be no married folks.

g Lev. 19. Mat. 22. Mar. 12. Rom. 13. *h* Eph. 5.

23. To the same good being of concord in the Love, *i* love ye likewise your children that they may be brought up in righteousnesse after the Law of the Lord, to serve the living God.

i Eccl. 7. 30

24. If any man hath servants, whether men-servants, or maid-servants, *k* let him not overcharge them with slavery, but use moderation: give them also now and then time to rest and to recreate their hearts in the things that God requireth.

k Eccl. 7. 33. Eph. 6. Col. 3.

25. But

25. But beware of the ſtout ſervants, *l* ſuch as in their leiſure time ſeek nothing but unſeemlineſſe, pride, diſorder and lightneſſe; for, for ſuch, whether they be ſonnes or daughters, men-ſervants or maid-ſervants (if ſo be they exerciſe nor deſire no righteouſneſſe) labour ſerveth much better then leiſure; yet with diſcretion, according to time and meaſure, alwaies be holding the good before them upon hope of amendment.

l Eccl. 33.

26. Hereunto let us be minded, and give over our hearts and minds, to live therein, and alwaies exerciſe love *m* one towards another, and ſo *n* with patience, and long-ſuffering, wait *o* for the conſolation of Iſrael, and for the health of the houſe of *Jacob*, whom God (in his time) ſhall call together from all the ends *p* or coaſts of the earth, where now they are diſperſed.

m Rom. 12. 1 Theſſ. 3. 1 Pet. 1. 3.
n Heb. 10. James 5.
o Luke 2.
p Mat. 24.

27. Wherefore increaſe ye in the good, *q* and grow up in the Lord, and for the communion of the Loves ſake, and that we with conſent of heart, may be joyned to the ſame, let us incline our hearts to each other, to the end we may all become one, ſuch as love righteouſneſſe, and forſake diſſention, & which diſpiſe nor reject none,

q Eph. 4. Col. 1. 1 Pet. 1.

neither Jew, Mahomet, Heathen, nor any Sect or Faction, but rather draw all that will follow to our communion under the obedience of the Love, that the Service of the Love may become prosperous, and (in all upright righteousnesse) obtain the preheminence.

28. Whosoever then joyneth himselfe to our communion of the Love, yeeldeth himselfe to the love, and to the requiring of her Service obediently, loveth the righteousnesse, *r* and hath no guile in his heart, the same is acceptable to God, and all such shall be unied in the Love, and love one manner of righteousnesse, according to the mentioning of the *Glasse of Righteousnesse.*

r Psal. 15. 24. Esa. 33. John 9. Acts 10.

29. Hereunto let every one be humbly minded, and so incline his fatherly heart *s* to the children, to unity in the Love.

s Mal. 4. Luk. 1

30. Let the children *t* bow themselves (in holinesse) to the humility, and so (for the unities sake in the Love) turne their hearts to the Fathers.

t Eph. 6. Col. 3.

31. The like also let every one do towards his brother, and one man towards another, and that all under the obedience of the Love.

32. Do

32. Do away from you *u* the middle walls, and have love all that love righteousnesse, proceed on after it, with one accord, have no regard to the foolishnesse of the Heathen, nor to any such dealings or witnessings, as cause Sects, dissention or renting, nor yet to their teachings and unprofitable devices, nor to the witching of their God-services, nor to the subtill knowledge of their wisdome: For their waies *x* are snares, and their wisdome *y* nets; who so hath no regard to the Law of the Lord, nor to *Abrahams* God, he shall be bewitched, tied, or taken, and be led away from the requiring of the service of love by them.

u Esa. 59.
x Jer. 5.
y Esa. 19. 42. 58.

33. But all ye which turne you to the living God, which made heaven and earth, fear not the Gods of the Heathen, neither regard the nets of the wisdome of the uncircumcised, seeing they reject the Lords Word and his Ordinances.

34. For the nets of the Heathen are like Spiders webs, which do soon rent and fall asunder; but the Law or Ordinance of the Lord is stedfast, and abideth everlastingly.

35. Therefore let the Law of the Lord, and his Ordinances, be alwayes for a teaching

ingunto you, and fear the God of Israel, and let his love be still your rejoycing.

36. Mark the ground of the Love, ye deerly beloved, and let your ears of the Spirit, that you may hear, your eyes of the heart, that you may see, and your understanding, that you may understand, be opened or unlocked, not only to the outward, earthly and corruptible, but chiefly to that which is inward, spirituall and eternall.

37. For behold, I do verily witnesse this same distinctly enough unto you, to the intent we might all have regard to the upright life inwardly in our
a Rom. 8. hearts, *a* become spiritually minded, and through the grace of the bountifull Godhead, serve in the upright life, the living God only.

b Gal. 6. 38. Let every one *b* take heed to his time; for if we be already separated with our heart from whoring with stocks and stones, (as from such Idolatries) doubtlesse it is then so much the more expedient (inasmuch as such grace is extended on us) that we observe our hearts and cogitations, and cleanse them from all outward unprofitable things, to be made free and unbound therefrom, to the intent our

hearts

hearts abide not bound unto any manner elementish, created or worldly matter, nor yet unto any kind of appearance of *c* spiritual or holy things, whereby (in case our hearts stood bound therein) we may be lead awhoring, and our hearts be bewitched therewith.

c Col. 2.

39. Therefore let us not regard, nor give respect unto, or esteem any outward things higher then for elementish, or so much as they are in their degree, or as they are profitable in their Service: neither let us go awhoring with them, to the intent our eyes of the Spirit may still have respect to the only God and his upright life, for to cleave with true understanding, unto the same.

40. For whatsoever is outward, whether it be man or beast, and whatsoever is to be seen, heard or felt, how fair, good, holy, or wise soever it seemeth to be, must certainly every whit (so far forth as it standeth in his right degree) *d* be subdued under the only God and his love.

d 1 Cor. 15 Eph. 1. Heb. 2.

41. This same verily should the man once consider and understand, to the intent he might once be delivered and rid of his foolish witchery, and of dissention, and of whoring with this or that.

42. There-

42. Therefore let no man be tied or bound to the lusts of whoredome with any outward thing, but give all his respect to
e 1 Cor. 15 that God, *e* which is all in all, and inwardly in his mind let him take heed to the upright life, which is godly, holy, and good, that he may bear the Image or like
f 1 Cor. 15 being of his God; *f* for as we have borne the image of the earthly, so shall we also in like manner, bear the image of the heavenly, to the laud and praise of the glory of God.

43. Loe, thereunto is my testimony, namely, that the upright life is the life of the upright Fathers, which served and
g Deut. 4. 5. 6. &c. worshipped the invisible, great, *g* and almighty God only, (who still was God in Israel, and in Israel also wrought wonderfully) who is *h* the God of *Abraham*, the
h Exod. 3. Mat. 22. God of *Isaac*, and the God of *Jacob*.

44. Now in that these Tribes of Israel knew the God of heaven as a true God, and lived and cleave unto him, therefore did they stand free and untied from all the God-services of the Heathenish Sorceries, and were unbound from all whorings with outward things.

45. To obtain this grace in God, that is the Gospell, which is through Christ published

published to the Heathen, to the intent they should be released from their foolish bewitched God-services, and from all their lusts of whoredome, whereby they may with Israel, be incorporated into the stock of *Abraham*, and may altogether as one manner of people, serve the onely living God in one manner, Lawes, Statutes, and Ordinances, even as the second Booke of the *Glasse of Righteousnesse* maketh mention.

46. Therefore, O all ye people, Nations, and Tribes, if ye will not consider whereto ye are called of the God of heaven, through the seed of *Abraham*, according to the promises, neither do regard your heavenly calling aright in her degree, nor give your selves over thereunto, nor feare *Abrahams* God, nor love his Lawes and Ordinances, but do build upon another foundation, *i* then surely shall ye be banished from God, and from the Citizenship of Israel, and be constrained to serve vaine things, *k* and to keep such Ordinances as you doe not know.

i Eph. 2

k Deut. 4

47. That same shall intangle your hearts, bewitch your understanding, and make you bond-servants, which indeed we are,

l Rom. 6 are, ſo long as we willingly remain l ſubject to the ſin, and to the Sorcery of the heathen.

48. Therefore take heed to your time, m Eſa. 55. and ſeek God, m while he is neare, and may be found, and while ye have yet ſpace to turn you unto him.

n Ezek. 18 49. Let the ungodly n forſake his ungodly being, and ſo come to the life through the death of the Croſſe of Jeſus Chriſt, then ſhall he live and die no more.

50. Let us apply our minds to the ſame, and turn our hearts away from all ſenſuality of the fleſh, not only from that which outwardly we look upon; but chiefly from the ſelf-minded thoughts which do ariſe o Sap. 2. Mat. 15. o out of our ſelves, and doe tempt or intice us thereunto, for to hold our hearts in bondage to the vaine corruptibleneſſe, which (through the works of unbeliefe) leadeth away from the living God, whereby we may be deprived of the fellowſhip with God in the Spirit; for the unity p Eph. 2. and p peace with God the Father in the Spirit (for to live one with another in all Loue) is the glorious liberty of the children of God, whereunto we are called by Jeſus Chriſt.

q Pſa. 118 51. Lo, this is the ſtone q which was
1 Pet. 2. not

not allowed of the workmen, yet is there
no salvation in none other; which stone q Acts 4.
is clean against all sense of the flesh, and a-
gainst all them that are minded only upon
the outward: therefore of those builders,
[which will themselves act, or set up the
salvation] he is rejected, ſ and is unto ſ Esa. 8. 28
them a stone of stumbling and offence: Mat. 21.
t and this is a wonderfull worke in our t Psal. 118
eyes. Mat. 21.

52. Behold herein we have likewise all
sinned, and trespassed.

53. Therefore it stands us now upon,
to regard well from the heart the
mind of the truth, and with humble
hearts to pray unto the Lord, that he
will not punish us for our misdeeds
of ignorance, u but will thinke up- u Psa. 25
on us according to his mercy, and guide 79.
our hearts after his will, that we might Dan. 9.
walke in his Ordinances, and be named
after his Name, as our God and Sa-
viour, who through the Service of his
love maketh our errors knowne unto
us, and releaseth or maketh us free
from all perverse or covered nature of
sinne, from all arrogancy and haugh-
tinesse of the revolters, and from all falf-
hood, dissention and deceit, which at this
time

time do every where bear ſway, and among many, have even hitherto had the preheminence.

x Dan. 9 54. O God, x let us in this dangerous time find grace in thine eyes, and incline thou our hearts towards thee, and towards thy righteouſneſſe: bring our ſpirit out of this deſolation, and cleanſe our hearts, minds, and thoughts from all diſſention, y and create in us an upright mind, that no evill come upon us.

y Pſa. 51

55. Of which upright mind, and upright courſe of life of all upright hearts, I have ſet forth a clear inſtruction in the tree of life, the fourth book of the *Glaſſe of Righteouſneſs*, which *Glaſs of Righteouſneſs*, with other more like teſtimonies, I have heretofore ſet forth, to the intent that every one might look into himſelf and know, whether he were of the upright communalty of the righteous, and lived and walked in the upright vvaies of the juſt, and ſo ſerved the living God only, or not: For I wiſt not how to call any by name, for to ſhew outwardly, vvhat ſort I might judge for the rightfulleſt.

a Jer. 9 56. For I found the man a ſo altogether deceivable, ſo bewitched of underſtanding, ſo given to cover or diſſemble his lies, ſo lordly

lordly minded because of his understanding, so double of heart, so earnestly bent to destroying and oppressing against those that were not like minded with his hearts conceiving, so *b* declining from him, that according to the truth, pointed him to the way of life, so self-seeking and partiall for himself, so resolute in his opinion, so reproachfull and malicious with accusation at him, that desired to bring him into the right way of the holy Fathers, so vvel-conceited and affected towards his own phansies and errours, so hipocriticall in the vertue, so divided from the righteousnesse, so separated from conscience, so little seeking that which is the Lords only, so unstable in fidelity, so slothfull and slow to turn him to God, *c* so without regard to the upright waies, so little reckning of the straying from his God, so affectioned to the earthly visible things, and so self-captived of heart, that I was altogether suspicious, jealous, and doubtfull of the man.

b Ier. 28. 25. 29. 35.

c Pro. 6. 24.

57. And not only of another, but also even of mine own humane nature, insomuch that I held it straight unto all vertues and righteous dealings, for to do the Lords will, in all my proceedings, for in that sort did I passe forth under the obedience of the love

with my humane nature, to the intent to
d 2 Cor. 13. obtain the vertuous d disposition of the
love, and to be incorporated to the same,
with soul and body, and with all the sen-
ses and thoughts of my humane nature, and
indeavouring me in this same, with all dili-
gence the Lord received me into the grace
of his love, and into him and his love incor-
porated my mind, together with my senses
and thoughts, and so gave me inheritance
with Christ and his Saints, in his heavenly
riches, e and revealed his last will unto me.
e Rom. 16. Eph. 1. 2. 3. Col. 1.

58. But not according to any conceiving
of the flesh, or after the outwardnesse,
namely, in any outward appearance, that
liketh the man, and the sight of his fleshly
eyes, or vvhereunto the man doth some-
times set his heart and understanding, as
though he could satisfie God thereby, or as
if a man with his outward humanity, & with
a show after the outward appearance,
might be incorporated into the God of
heaven, and into his heavenly goods, or
could live in the Godhead according to the
flesh.

59. O no, ye dearly beloved, Gods work-
king in renewing of the man through Je-
sus Christ, is not after the pleasing of men,
nor according to any affection of the flesh,

nor

nor yet hath in any man by his fleshly conceiving or learned understanding, should be able after the outward, to judge of the same working of God in the spirit, or of him which is renewed in God.

60. For Gods working, and the renewing of the man, *f* is brought to passe inwardly in the spirit, and in the inward senses and thoughts, through the power of his holy spirit of love, wherethrough men are abundantly filled with love towards the living God, and with love towards all men. *f* Rom. 12. Eph. 4.

61. My respect also (in my zeal to the vertuous nature of the love) was least upon the outward show after the flesh, but it was most upon an upright heart and mind, such as consisteth in a good willing obedience, and tieth or bindeth it self to no elementish things, whether they be earthly riches, or worldly possessions, because I would in spirit and mind, serve and please the living God only, and likewise thereby love every man as my self.

62. And for this upright beings sake (because in all love, the same should have and keep an g essentiall form in me) I did (as is aforesaid) examine the senses and cogitations of my human nature, whether by them, g 1 Cor. 4. Gal. 4.

any other thing were loved or desired besides, or whether they tied themselves unto any thing else. To the intent I might for
h Mat. 16. Luk. 9. 14. *i* Rom. 6. Gal. 5. Col. 3. the love's sake of God and Christ, *h* renounce, hate, and forsake it every whit, and crucifie, *i* and kill my humane senses and thoughts with their lusts and desires, so far forth as they were not incorporated or subject to the good being of God, or to his vertuous nature of the love, whereby I might live through the power of God, and by the gifts of his grace, and through the co-incorporating of the upright being of
k Luk. 1. Eph. 4. Jesu Christ, *k* in all upright righteousnesse and holinesse: that is, in the upright life and mind of the living Godhead.

63. Now although I have here shewed, that my respect was selfe upon the outward obedience, then upon the inward godly obedience, and that I thus laboured for such an upright heart and mind, as was required by the outward obedience, because I would
l Deut. 6. 10. *l* serve the living God in his upright righteousnesse, yet did I not therefore despise the outward obedience, nor the good Ordinances in their right use, neither is it my mind or will, that men should not observe nor obey the right use of the Churches services, or the Priests or Elders Ordinances, which

are

are exercised for a good outward discipline and decency, and to a bringing in of the said upright righteousnesse! O yes, my meaning and desire is, that men should observe *m* and obey them (as is said) in their right use, and likewise that the Elders and Ministers of the word in the family of love, should by them require the true righteousnesse of the upright inward being and mind which God esteemeth. *m* Rom. 14.

64. For so in that behalf, men are greatly to esteem the outward Ordinances, and the obedience to the same, yet with difference in the understanding, as according to their worth, and in respect of them for whom they are necessary, namely, in such consideration, as the Ordinances and Ceremonies of the Law of the Lord *n* and of the belief of Jesu Christ, have their ministration for, that is, by them to train the man up, and so to support him in the youngnesse of his understanding, untill he be released from all self-mindednesse, ignorance, and own wisdome or vain imagination, and the sight of the upright life, *o* come unto him in the spirit, and so of himself he love all that (with whole heart and mind) which is right and just, and have a desire both before God *p* and amongst men, to live and *n* Rom. 10. Gal. 3. 4. Heb. 7. *o* 2 Pet. 1. *p* Rom. 14.

to walk in all upright righteouſneſſe, and and to fulfill the requiring of the gracious word of the Lord, and his ſervice of love: Lo, to ſhew ſuch obedience, is the beſt obedience, inaſmuch as the obeyers thereof, do inwardly before God, and outwardly amongſt men, live by the faith of our Lord Jeſus Chriſt, *q* in the upright righteouſneſſe and holineſſe, and ſo not of compulſion but of faith, are obedient unto all inward righteouſneſſe, and outward Ordinances of the holy word and ſervice of love, *r* and that is the principall obedience, whereto men are to give the greateſt reſpect; for it is the principalleſt, which the outward ſervices or ceremonies have their miniſtration unto: It is true.

q Luk. 1.

r Mat. 22. 23. 1 Tim 1.

65. Wherefore men ought even before all things, to give the worthieſt praiſe and greateſt honour to the greateſt or beſt, and not to reſpect or eſteem the ſmalleſt, for the principalleſt: Likewiſe to obſerve a difference, between the prudent, good-willing, and ſtable ones, and thoſe that are without underſtanding, evill willers, and revolters, that they miniſter not the ſervices and Ordinances confuſedly or mixtly out of the knowledge, nor diſorderly require the obeying of the ſame, as if any man

ſhould

should urge them without difference, and should not distinguish between the state of the age of such Disciples as had obediently accomplished the requiring of the services, and attained unto the appointed ſ time of ſ Gal. 4.
the father and of the age of Christ, or were obediently grown up unto the same, and the state of those Disciples that had not yet accomplished the requiring of the services, nor attained unto the appointed time of the age of Christ, but should give like honour unto, and esteem of equall value, eithers age and obedience.

66. When a man then ministreth an office of teaching, and yet is not entred into the Disciples beginning of the Christian life, among the Elders in the family of the Love, neither hath obediently accomplished the righteousnesse, which is wont to be required of the Disciples from their first entrance into the Christian life, untill the age of the elder Christ, and even for that cause cannot distinguish the same passage in his right Ordination; surely the same man, and likewise the Congregation that heareth him, doth stray very far from the truth, and also from the right use of the Doctrine and Ordinances of the antient Fathers, tending to the Christian life, and from the upright

being of the love of Jesu Christ, and of his holy spirit, and do become both together one with another, [namely, the teacher and the Congregation which he teacheth] alike ignorant and unexpert in that which is of value before God, and likewise in that which is most needfullest to be used amongst men, to their preserving in the godlinesse.

ſ Exo. 28. 29. Levit. 1. 2. 3. 4. 5. 6. &c.

67. For mark, the ſ Priesthood out of *Levi*, which is ministred after the manner of *Aaron* is upright and good in his right use, and is also in his service, (with the Law and Ordinances of the Lord, and with the letter, and through the Letter) in the Family of the Lord, very profitable and necessary, while the t heire is yet a child, and hath not attained or reached unto the appointed time of his Father or Elder.

t Gal. 4.

68. But the Priesthood out of Messias called *Jesus*, who is unto his Believers u an High-Priest at the right hand of the Almighty in the heavenly being, and a x true light, in the light of the ministration of his truth, is much more worthily to be esteemed, then the Priesthood out of *Levi*, for the same High-Priest doth in his office, bring unto the y believers in his name, [namely

u Psal. 110. Heb. 3. 9. 10.

x Ioh. 1. 14.

y Rom. 3. Gal. 2. 3.

[namely those that are obediently grown up under their tutors and Governours untill the appointed time of their age] the upright righteousnesse, and the upright being of his love, and accomplisheth with them (in their spirit and mind) all that which (vvith the Letter, and vvith the Lavv or Ordinance, in the foregoing Priesthood) is taught and required in the ministration of the Elders, whereby the Lord Jesus Christ (called Messias) is unto his believers and good willing obeyers in their spirit and mind, an everlasting *a* life, and a *b* minister of the spirituall and heavenly goods, whose service also with them is done in the *c* spirit, and by the spirit, and so is he unto them, an heavenly *d* High-Priest for evermore, not of the earth, nor of flesh and bloud, but a son of the most high God, in the heavenly powers of the invisible being, and is now in the last time appeared and come unto us the chosen of God (in his glory and triumph) from the right hand of God his Father: and so hath with us (with the spirituall and heavenly goods) his ministration *e* in the most holy of his Tabernacle, under the obedience of the love, after the manner of *Melchisedech*, to the erecting of the perfection.

a Job. 14.
b Heb. 8. 9.
c 2 Cor. 3.
d Heb. 5. 6. 7.
Eph. 1. 2.
e Heb. 7. 8. 9. 10.

69. Thus

69. Thus (as is ſaid) Jeſus Chriſt hath his miniſtration even from the beginning, untill the perfection through his Saints and Elect, and ſo is in his teaching to his people a Salvation from their ſins, and a bleſſing and reviving from the death, and hath then in that manner with them [namely, with the living, his Believers] his miniſtration with the ſpirituall and heavenly goods: And ſo in the ſame miniſtration he is manifeſted by his believers, that he is he right *Meſſias* and King of the Jews, and the true high Prieſt for ever, after the manner of *Melchizedeck*, who in his Prieſthood, is greater and more excellent then the man, becauſe he abideth for ever.

f Heb. 9.
g 1 Cor. 15. Eph. 2. Col. 1. 2.
h Pſal. 110. Heb. 7.

70. Behold this ſame high Prieſt, in the miniſtration of the ſpirituall and heavenly goods, and this noble King of Iſrael and Juda, which ruleth in righteouſneſſe, and of God is choſen to ſuch an excellent glory, before the foundation of the world was laid, is by inheritance ſealed, to poſſeſſe the ſeat of *David* his Father, to the intent there may be no end of the peace upon the ſame, from this time forth for evermore, and that ſo he may rule and raigne (as an everlaſting peaceable King) over the

i 2 Reg. 7. Eſa. 9. 32. Ier. 23. 33. Dan. 7. Mic. 4. Luk. 1.

houſe

house of Israel, according to the promises.

71. For in this sort, and to the finishing thereof, is he revealed unto men, and published *k* to the world for a Saviour, because all people should believe in him, by him inherit the everlasting life, and so confesse him, and that same is the true righteousnesse which is availeable before God, and well pleasing unto those men which are of a good will.

k Iob. 1. 1 Tim. 3. 1 Joh. 2.

72. Now inasmuch as the rich bountifull God hath (out of his grace) granted me to perceive, that we are all called and loved to the same glory of God, and to the upright being of the love of his Christ, because we should inherit with all what is of God and Christ, the everlasting life, and for that the same is the *l* principall point of our godlinesse, therefore have I pointed none unto flesh and bloud, nor to any elementish or visible things; neither doth my teaching tend to the outward, but from the outward, to passe on to the same inward and heavenly, and to Gods Kingdome of heaven, whereof is spoken before, to the intent that no man should set the consolation of his soul, nor the comfort of his Salvation

l Eph. 1. Col. 1.

vation upon the outvvard nor earthly, nor put his confidence thereon, but only on the upright life of the righteous ſpirit, and upon the coming of the godly glory in Jeſu Chriſt, of which things I have (according to my ſight out of the heavenly revelation of God) much and abundantly ſpoken in the *Gluſſe of Righteouſneſſe*, and in this Introduction; mine exhortation is out of love, alſo to the ſame, to the intent we ſhould have an earneſt love, and be provoked with deſire towards it.

73. Which life of Righteouſneſſe, whereof we witneſſe, is inwardly, godly, according to the divine nature, and outwardly brotherly, after the upright humane nature; and that ſame is the upright righteouſneſſe, before God and amongſt men.

74. Who ſo now from the heart ſeeketh God and his righteouſneſſe, and rightly hath regard to the upright life, the ſame perſon will acknowledge that my teaching and miniſtration is of God, and that it tendeth to the upright life: and vvho ſo likewiſe to this end ſearcheth the Scripture for the promiſes, ſhall aſſuredly find, that it maketh mention of ſuch things, and that the Law, the Prophets, and the Apoſtles

postles of Christ, do all point and vvitnesse to the very same.

75. When the man now according to the truth perceiveth this same, then will he (for the love of righteousnesse sake) be also inclined thereunto, and yeeld his understanding *m* captive under the obedience of the love, praise God highly for his grace, and through the belief passe on towards the upright life in all love.

m 2 Gor. 10.

76. Though he now and then fail, stumble, or fall, yet if his eyes of the spirit have respect to the upright life, and to the love, and that he glasse himself daily in the *Glasse of Righteousnesse*, doubtlesse the same shall cause him to see, and shall rightly shew him his spots, and shall be unto him, *n* as an open fountain of life, against the sin and way of death.

n Ioh. 4. 7.

CHAP.

Chap. XIII.

1. None can know God nor Christ rightly, but in the Spirit of the love. 11. No better grounds then the Doctrine of the love. 14. An exhortation to the obeyers of her service, that they blaspheme not other mens writings, nor condemn any for Sects, but rather allure all to the love. 19. and that they put away the evill as much as they can, out of themselves. 20. The despisers are vaine. 23. The consenters hereunto are counselled, not to think they have already obtained, but to labour, and to continue in the doctrine of the love, till the laying away of the mortall body. 31. Not to be dismaid at the enemies, but like souldiers to prepare themselves to the battell. 33. Though we be sometimes hurt, yet to take new courage still. 36. Considering whereunto we are called through Jesus Christ.

TAke it to heart, O ye children of men, and let your understanding be renewed, 4 according to the spirit, to such an upright knowledge as God esteemeth, to wit, with the word of truth, in the spirit of the love, to an assured living hope and good conscience in Jesu Christ.

4 Rom. 12. Eph. 4.

2. For who so after the spirit, conceiveth not the same, nor is renewed in his understanding (to the same upright knowledge) under the obedience of the love, in such a one there is no knowledge of Christ,

neither

neither can he be rightly turned to Christ, or to the upright beleef, but only through the same.

3. For the fall from Christ is come, and it is according to the Prophecie understood, known, and well perceived, how that the same, *b* through the child of perdition (according to the mention of the Scriptures) hath in every respect so utterly *c* blinded, depraved, and corrupted the understanding of men, concerning God and Christ, that the children of men (how wise or learned soever they of themselves be) do neither *d* of the Father, nor yet of the Son, know any thing at all.

b 2 Thes. 2.
c Rom. 1. Eph. 4.
d Ioh. 8. 16.

4. And surely, whosoever doth not submit his understanding, under the service of the love, the same man sheweth thereby, that he is without understanding, because by his understanding he perceiveth not, how that he which hath not the love, *e* hath not also the Son, nor the Father, but is without Christ and his Church, and can please God by no other means, also can neither now nor evermore without the inclination of love, neither through any other services or literall wisdome, come to the holy knowledge of God, or attain unto the same.

e 1 Ioh. 2. 4.

5. But

5. But if any now believe not the same by reason of the high regard to their knowledge, or by means of any respect unto their holinesse *f* or spirituall humility, such as they have chosen or taken to themselves, and as is not according to the promises, as God in times past hath spoken by *Moses* his servant, and by the mouth of his holy Prophets, doubtlesse they (howsoever they suppose or maintain *g* that they have the light,) must needs abide in *h* darknesse, for their unbelievers cause, whose unbelief cannot hurt the believers, neither can the Work of God for all that abide back.

f Col. 2.
g Esa. 59.
h 1 Ioh. 2.

6. O deep and unsearchable wyldome of God! *i* which of the great and high glorious wise, or of the self-chosen holy ones, hath ever attained unto thee?

i Esa. 40. Sap. 9. Rom. 11. 1 Cor. 2.

7. Unto which of them, is thine arm known, that hath heard or understood thy holy word, or thy mind aright?

8. Therefore needs must they all in lowlinesse of heart be humbled under thee, and become subject to thy true love (that they may rejoice them in the truth;) otherwise they must remain blind in their imagination, *k* and may not see the Kingdom of God, for ever.

k Ioh. 3.

9. For so long as they through the love,

or

or her inclination? be not in their corrupt understanding, turned about by the word of truth, and are not well minded to the vertue of the love, certainly there can appear unto them no light of the truth, to Salvation; for God hath foreseen the perfection *m* in the love, according to the promises, and not in the knowledge.

l Mat. 18.

m Deut. 6. 10. 1 Cor. 13. 1 Tim. 1.

10. Therefore let every one be lowly of spirit, *n* and humble of heart in his knowledge, even as though he knew nothing, and so have regard to the service of the love, what it requireth; and let him hope and long for it, to the intent he may be comprehended therein [that is to say in the doctrine thereof] for therein is the godlinesse understood and known; and so let him indeavour towards the best.

n 1 Ioh. 4.

11. And I hope that I shall alwaies towards the lovers of the truth do even so, and not omit to set before them the most best; for thereunto tend all my intents and desires, neither know I at all any better thing then the teaching and ministring of the holy word, under the obedience of the love.

12. True it is, I have as far as I might examined many sorts of Foundations

and understandings, and have likewise considered and scanned whereon they stood grounded, but there is yet no better thing come to my hand.

13. The Lord grant me his mercy, and strengthen my mind to do and accomplish his will, to the Salvation of men in the love.

14. O ye lovers of the truth, that have humbled your souls under the love and her service, o take (I pray you) the truth to heart, and reproach no mans writings, teaching, nor exhortations, that have their ministration to the righteousnesse, and to the concord, but draw it all under the love, that every one may give up and bring all what he hath taken on, or wherein he is learned, according to his humane imagination, to the communion of the love: give ear only to the godly Word of Life, under the obedience of the love, according to the manifestation of the glorious and godly light, set forth in the *Glasse of Righteousnesse*, and so above all his humane knowledge, love the Concord, and the upright life.

o Deut. 6. 11. 22. Pro. 4.

15. Moreover condemn none particularly by name, and be not offended at any, that your hearts p be not moved to anger,

p Gal. 5. Acb. 12.

stumble

ſtumble not at any thing, and reproach nor reject none for Sects, but love all them that indeavour towards righteouſneſſe, *q* with a like love, to that upright righteouſneſſe which God eſteemeth, and thus draw all wel-willing ones to the true righteouſneſſe, under the obedience of the love. *q* 2 Pet. 1.

16. And if any man ſeek the truth of you, and his heart be inclined to the love, then joyn your ſelves with him in the love, and ſo ſpeak *r* of the hope which is in you. *r* 1 Pet. 3.

17. For who ſo loveth the good, though yet for a while he be in errour, may for all that come to amendment in the love, unleſſe he ſhould give over his heart in a wilfull contentiouſneſſe, and deſpiſe the love and her ſervice, for his ſelf-minds ſake.

18. But unto every one that will follow, and is well minded to the love and her ſervice, *ſ* unto ſuch reach forth the hand to the unity of the upright life, and that all in the love. *ſ* Eph. 4.

19. If the evill aſſail you, then put it from you as much as is poſſible for you, untill the ſame evill get a going down in you, and go into ſilence: give it no reſpite to follow after his deſire, but become (according to the ſpirit) *t* ſtrong and firm in the *t* Col. 1. 1 Theſ. 3. 1 Pet. 5.

u Deut. 7. 1 Pet. 2. the good life, *u* to a peculiar poſſeſſion of God, even as it is here in this Introduction, and in the *Glaſſe of Righteouſneſſe*, according to the life ſhewed and declared.

20. If ſo be ye caſt this ſame behind the back, to wit, that ye refuſe it, or have no belief nor luſt thereunto, nor do hope thereon; and yet by your ſelf-wiſdom perſwade your ſelves to be wiſe, then are ye vain, and utterly unmeet to the Kingdome of God, and how wiſe ſoever ye be, yet ſhall you be found vain, and without underſtanding, and void of the true light of life.

21. Now if any man ſay, that he is already in the life, and needeth no more, or that it is needfull no more for him to hearken after any other underſtanding, and therefore contemneth this form of the upright life, and his ſervice to the ſame life whereunto we bear witneſſe, and neither hath it, nor indeavoureth towards it, in the ſervice of the love, certainly he is yet x 1 Joh. 2. in the death *x* and darkneſſe, and knoweth nothing at all either of Chriſt, or of the life which is of God, even as the darkneſſes alſo have never perceived nor known him.

22. If any man then deſpiſe this good mind or ſpirit of love, and with the heart

heart withſtandeth, and blaſphemeth it; and doth not entertain the upright vertue of the love, the ſame man hath beguiled his own heart, and after the requiring of the knowledge of the old ſerpent, ſeeketh his own advantage, and not to do the will of the Lord.

23. But if on the other ſide (O ye dearly beloved) any do accept this which we bear witneſſe of, for right and truth, let him not hardly over-haſtily perſwade himſelf, that he by his knowledge hath already gotten it; for there muſt at the firſt belief be joyned thereto, and then look whoſe belief through the increaſe of God bloſſometh *y* and is fruitfull, let the ſame man attempt the battell in hope againſt that which maketh up it ſelf againſt the ſame; Let him have regard to the Word of life, and ſo paſſe on towards it, *a* with patience or in long ſufferance. *y* 4 Eſd. 6. *a* Luk. 21.

24. That truely is the right Croſſe of Chriſt, *b* which we are daily with good wil, in the obedience of the requiring of the ſervice of love, to take up *c* in the belief, untill we be well exerciſed in the love, and in the holy underſtanding (whereunto we bear witneſſe) and not only in the knowledge. *b* Mat. 16. Luk. 14. *c* Act. 14.

25. Lo to this present, I find nor know no way els to the life, therefore, whosoever loveth the same, let him endeavour to-
d Joh. 8. wards it, *d* and so abide stedfast in the requiring of the gracious Word, and of the doctrine of the holy spirit of love, untill
e Rom. 6. 8. the *e* laying away of his mortall body; then shall he with Christ and all Gods
Col. 2. Saints inherit the Kingdome of God and the everlasting life, in the heavenly being.

26. Let every one take heed to his
f Gal. 6. time, and *f* let no man deceive himself, with any vaine Opinion, that he do not erre.

g Mat. 10. Luk. 14. 27. For if any man *g* loveth or esteemeth any thing, better then the godly life (which is the very Saviour himself) such a one is not worthy of the Salvation, nor yet of the life eternall.

28. And who so taketh not up his Crosse, and followeth after the godlinesse with his
h Luk. 14. heart, *h* the same may not be his Disciple, that is, he cannot be taught in the godlinesse, nor born a child of God in the heavenly being.

29. Therefore it is all nothing, that any man speaketh much of it, if so be (with the
i Esa. 29. Mat. 7. 15. heart) he *i* follow not after the same, yea

it

it is before God much more an abomination, *k* that any man speaketh of Gods righteousnesse, with talking or reasoning, and doth not with the heart follow after it, then any pleasure or delight unto him, and yet may one find an hundred men, which reason and talk of it, where there is not one of them that liveth rightly therein, or loveth it from the whole heart. *k* Psal. 50. Ezek. 33.

30. Notwithstanding, though men do now and then (through some imagination) think they have it, and have nevertheless failed therein, yet are they not therefore to step back, carry behind, or to lose the courage, but rather out of the inclination of love, to take good courage again, and to *l* passe on towards the same godlinesse, untill that it be in us, and that we (according to the truth, be comprehended in the same, for by stumbling, falling, and creeping, and by being sometimes lead, doth a child (at length) learn rightly to goe. *l* Phil. 3. Heb. 6, 10.

31. By going wrong, and by hurting ones self, by means of passing in unpathed waies, with breaking thorow thistles, thorns, and hedges, also sometimes by doubting, and then by inquiring (and that all in hope) men come at last, or in processe

of time to the right way, which we ought to walk to the life of truth in the love, therefore let no man be without courage.

32. Though we find our selves sometimes without understanding, how to enter into the life, or the [m] enemies encounter with us, and so hardly beset us, that we know not how to get thither, yet let us for all that, though it seem not credible, take a good courage or mind [n] in the belief, and not forsake the hope, for the hope [o] leaveth none ashamed, and so give our attention, [p] to understanding and information, whereby we may attain thereunto, and to the very same arm our selves, even as an unexpert souldier, that hath a desire to become a good man of war, armeth himself to the warfare.

m Eph. 6. 1 Pet. 5.
n Heb. 11.
o Rom. 5.
p Pro 4.

33. Though at first he sustaineth some damage, as to be sometimes wounded, smitten, shot, hurt to death, and by his enemies to be taken captive, yet taketh he still a fresh courage, and abideth firm in hope, untill he be well exercised in the feat of war, who then is known for a man of war, that is one that understandeth and knoweth well, where any thing is to be won or lost, and wherein damage or advantage lieth.

34. If therefore earthly warriours be so

bold in hope, for the corruptible things ſake; hovv much more then ought we ſo to be towards the everlaſting uncorruptibleneſſe, in caſe we have any deſire or hope to the everlaſting uncorruptibleneſſe at all, q wherein death is ſwallowed up, and the everlaſting immortality abideth, where all deſtruction paſſeth away, and in it ſelf as a ſmoak vaniſheth in ſuch ſort, that there is even nothing remaining in it but the pure and clear, the fulneſſe and fairneſſe of all vertues, according to the promiſes.

q Oſe. 13. 1 Cor. 15.

35. But a ſlothfull and unbelieving man that alwaies feareth, and is r negligent and diſobedient hereunto, or a doubtfull and vvavering perſon, that ſtill doubteth of errour, wounds, dammage, and loſſe, ſuch a one thinketh not upon obtaining ſ the royall Crown of everlaſting life, and therefore giveth no credit thereunto; for ſo through his unbelief and diſobedience he diſtruſteth God in his promiſes, and is ſelf-wiſe againſt Gods truth and his omnipotency, and lying ſtill on his lees or dregs, he prieth from far, how it ſhall fare with the obedient believers in the ſervice of the love; truely ſuch as remain ſo minded, enter not into the Kingdome

r Pro. 6. 24.

ſ 4 Eſd. 2. Sap. 5. Apo. 2.

a Heb. 4. dome of God, nor in the a rest or inheritance of eternall life.

36. Therefore let every one consider once rightly, whereunto we are called, through Jesus Christ. Is it not b to the everlasting uncorruptibleneſſe and immortality, or kingly c Crown of eternall life, to d the inheriting in the ſpirit, of the infinite treaſures of the divine heavenly goods, and moreover (through the belief) to be juſtified from the ſin, for to bring forth the e fruits of God, which God hath pleaſure in, and to live in God eternally?

b Mat. 25. Luk. 22. Joh. 5. 1 Cor. 15.
c 1 Cor. 9. 2 Tim. 4. Jam. 1. 1 Pet. 5.
d Rom. 8. Gal. 5. Eph. 3.
e Joh. 15. Eph. 4. Phil. 1.

37. But (alas) this calling, the man hath utterly forgotten, and through his gloſing which he hath invented thereon, he is quite ſtrayed from the ſenſe of his calling, and from the holy underſtanding.

AN

An INTRODUCTION To the Holy Understanding.

CHAP. XIIII.

1. *An admonition to awake, and observe our calling.* 4. *All without exception are called.* 5. *We have all been ignorant of our calling.* 6. *But God doth now graciously let us see our blindnesse.* 7. *Therefore let us regard this grace, and that the rather because of the horrible destruction that is for to come.* 9. *The wicked must be endured with patience.* 12. *the Love is stronger then the Beliefe.* 15. *If we fall, let us rise up again.* 20. *The way to the life.* 21. *Few do find.* 23. *The evill must be overcomed of the good in patience.* 26. *much written, yet great misunderstanding.* 28. *Those that have pleasure, and do continue in iniquity, are like the devill, and be incorporated into his son.* 33. *Their certain punishment.*

OH! awake yet once (I pray you) from the *a* sleep of your ignorance, O ye children of men, and have a sure confidence *b* on the Resurrection of the dead, so shall Christ *c* inlighten you.

a Esa. 29. 56. Rom. 13.
b Joh. 5. 1 Cor. 15. 1 Thes. 4.
c Eph. 5.

2. Take

2. Take heed to your calling, that whereunto ye are bidden, therein ye may be established according to the promises, that is for to obtain the high price or Crown of everlasting life, for this price or Crown of everlasting life, is not like a Crown of the
d 1 Cor. 9. Kings of this world, *d* which many of them stand for, and is of many greatly desired, and yet there is no more but one that obtaineth it, and becometh King.

3. But according to the calling of God,
e 4 Esd. 2. Sap. 5. we may all obtain *e* Kingly Crowns, and be endowed with one manner fulnesse of
f 1 Pet. 2. Apo. 1. 5. divine treasures, and be all Priests *f* and Kings, according to the promises.

4. Hereunto we are all called to one,
g Iob. 17. *b* Gal. 3. *g* and in one, no man exempted, *h* the Gentiles as well as the Jews, the Commons of the people, as well as the Magistrates, the sinners as well as the righteous, the poor as well as the rich, the simple as well as the wise, the wives as well as the husbands,
i Eph. 6. Col. 3. the children as well as the parents, *i* the bond as well as the free, the servants as well as the masters, and the handmaids as
k Act. 10. Rom. 2. 10. Gal. 2. well as the Mistresses, *k* God is no respecter of persons; for all those that turn them to God and love his Righteousnesse, are acceptable unto him.

5. Doubt-

5. Doubtleſſe it is now made known unto many of us, that vve have all in our underſtanding been utterly eſtranged and *l* darkened from the knowledge of our calling, and have cleaved to the *m* ſpirits of errour, vvalking in the death, and not in the light of life, likevviſe in ſundry diviſions, and not in the unity of our calling.

l Rom. 1. Eph. 4. *m* 1 Tim. 4.

6. Nevertheleſſe, that God vvhich is rich of mercy, *n* and vvould not that we ſhould periſh, letteth us now ſee through the miniſtration of his gracious word, and through his bountifull and kind love, the waies of our blindneſſe, *o* and the deadly darkneſſes of our miſunderſtanding, pulling us to the light of his clearneſs, to the intent that all vve which are eſtranged from God, and dead becauſe of ſin, might through the love of God the Father, and through the miniſtration of his gracious Word be renewed again, for to quicken us again *p* in Jeſu Chriſt, out of the death of ſinne, into the true unity of our vocation, to wit, in this day of the coming of Jeſu Chriſt in his glory, for had not the ſame Jeſus Chriſt been with the Amighty for a remnant, *q* we had all in our eſtranging been as *Sodoma* and *Gomorra*, and muſt needs

n Ezek. 18. 1 Tim. 2. 2 Pet. 3. *o* Eſa. 59. Sap. 5. *p* Rom. 6. 8. 2 Cor. 4. Phil. 3. *q* Eſa. 1.

needs all in like manner have perished.

7. Sith God therefore doth now shew on us such love, that he profereth his grace unto us, through the coming of his Christ, when as we (in our estranging from his good being) were openly his *r* enemies, and that he remembreth not our ignorance, to revenge on us such things, but out of the bountifull grace of his love, is inclined to help us, and by the ministration of his gracious word, to reach us the hand, for to pluck us to himself again in his love, let us then also make much of such a *ſ* grace, that through the bountifull grace of his love, we may in this horrible time, be reconciled unto him, and not be punished with the wicked world: The rather, for that there hath been enough before hand shewed us, of the horrible *t* destruction of the wicked world, and of all damned men, in the last daies, wherein few shall remain, or be saved; but not by the Lords fault, for God desireth instantly to draw us all to his salvation.

r Rom. 1. Eph. 2. Col. 1. 2.

ſ 2 Cor. 6. Heb. 1. 2

t Esa. 13. Ier. 20. 25. Mat. 24.

8. But because there are many now a-daies, that *u* believe not God in his promises, but count him a lier, and *x* do not regard the time of his grace, neither will be saved, but have much more desire and will to

u 2 Thes. 1. 2 Pet. 3. x 2 Cor. 6. Heb. 12.

to the iniquity, *f* and to all uncleanneſſe, *g* therefore alſo in this day, *z* cometh the wrath of God upon thoſe children of unbelief; and they ſhall not be able to eſcape the horrible and fearfull deſtruction.

f Eph. 4. *g* Eph. 4. *z* 2 Pet. 2. Iuda. 1. *z* Rom. 1.

9. Therefore let every one convert him from the errors of his blindneſſe, *a* and arm himſelf in the belief, and ſtand faſt in the hope *b* againſt the wicked, that maketh itſelf up againſt Gods righteouſneſſe, the which muſt be indured with patience, for *c* Patience bringeth forth in us a firmneſſe, or a perſevering in the hope, and hope ſufereth us not to be aſhamed, but prepareth for us the peace with God in the love.

a Eph. 6. 1 Pet. 5. *b* Ia. 4. *c* Rom. 5. 8.

10. But though now and then it pinch ſomewhat hard to ſhew patience, yet have confidence, *d* and keep ſtill what ye have, turn not back in any caſe.

d Apo. 2. 3.

11. Though happily you think that it falleth heavy, find your ſelves impotent or weak, and the waies dark, deſolate, unpathed, very long, *e* ſmall or narrow, the hills ſeem high to get over, and the gates very ſtrait to go thorow, yet doubt not therefore ye beloved, give no regard to the unbelief, that ſaith it is impoſſible; but contrariwiſe, with belief and hope enter ye in, for the beliefe is ſtrong and migh-

e 4 Eſd. 7. Mat. 7. Luk. 13.

f Mat. 17. 21. Luk. 17. *g* Heb. 11.

ty, *f* she removeth mountains out of their places, vanquisheth the enemies, *g* and is a certain assurance of that which is hoped for.

12. Look then what ye out of belief, and according to the truth do desire in God to obtain, that love ye with whole heart; for the love which in her service, holdeth the heart fast with earnest love, is yet stronger then the belief, *h* and goeth far beyond it all, and not regarding any difficulty, she overcometh it all, for the things sake which she loveth, for the love maketh that light, which appeareth heavy; and bringeth life out of that, which seemeth to be death.

h 1 Cor. 13.

13. Therefore the love is not wearied with any thing, for that which a man loveth is precious in his sight, and he esteemeth it of great value: *i* moreover he regardeth neither losse nor trouble, to get or to come by that which he loveth best.

i Rom. 8.

k 1 Cor. 14. Col. 3.

14. And therefore men are to *k* seek for the most best, that they may obtain the same, and not to respect any of those things, that would oppose themselves, or be hindersome there-against; for who so seeketh not, obtaineth not, who so tasteth not of the sowre, shall not partake of the sweet.

15. If

15. If any man fall, let him riſe again, if ye be hurt or wounded, believe, ſo ſhall ye be made whole; yea though ye were already dead; or were as dead in your minds, yet if ye believe the gracious word and Salvation in the obedience of his ſervice of love, and put your truſt in the power of God, *l* ye ſhall ſurely live and not abide dead, for the ſaving from death *m*, is the Reſurrection and eternall life.

l Joh. 5.
m Joh. 11.

16. Though ye find your ſelves even damned in the hell, and taken captive of ſin and devill, yet fear not but believe, *n* ye ſhall be delivered and ſaved from thence.

n Pſal. 18. 23. 33. 116.

17. For the belief and hope towards the Salvation, and the love to righteouſneſſe, in the grace of God, neither can nor may abide in the ſinne, death, devill or hell, but they muſt prevail, vanquiſh, and bring to nought or deſtroy, all that is not of God.

18. Therefore have neither the *o* gates of hell, nor the bands of the devill, nor the *p* pangs of death, nor the ſtrength of ſin, nor the luſts of the world, nor the mind of the fleſh, any power over ſuch believers, either to hold or to raign over them; *q* but they bring them all under them to victory.

o Mat. 16.
p Rom. 6.
q 1 Cor. 15.

19. But if at any time through the slenderneſſe of our underſtanding, we be plucked away from our good mind, or be after
r Gen. 3. Sap. 2. 2 Cor. 11. the nature of the Serpent, r beguiled by the wiſdom of the fleſh, and thereby through weakneſſe fall, and be made ſo ſenſeleſſe, that we cannot diſcern the life from the death, yea, become ſo feeble and faint-hearted, that we have ſcarcely any deſire at
s Rom. 7. all to the good, but do daily s ſuffer and feel the ſting of death, yet let us not therefore be diſmayed, nor deſpair in mind, but rather ſo much the more cheer up our ſelves in the belief, and through the ſerviceable word of truth, take unto us a new ſtomack and freſh courage again, to a ſtouter going forwards, keep ſo much the ſharper watch, and ſtill have diligent regard on the thing that may annoy us to the entrance of the life, whereby we may through the belief
t Eph. 6. and obedience of the Word, t keep of and
Pſ. 15. vanquiſh it every whit, and ſo with a good will have our paſſage towards God in the ſpirit, until the love abide firm in us, and that we have ſuch a free heart and mind, as may be ſubject to nothing, but to the high Majeſty of the living Godhead only.

20. Now to come hereunto, we muſt renounce our ſelves and all created viſible

things, not only outwardly after the flesh, but quite and clean inwardly with the heart according to the spirit, and so give over our selves obediently under the service of love, unto the God of life and his gracious word, *u* to a dying in the spirit, from every thing whereunto our will and mind (according to the flesh or outward fashion) is tyed, and keep our selves diligently from all holy appearances, and worldly fashions, that so then *x* in the obeying of the gracious word and his service of love, our inward mind for to come to a submitted being, may be made tender, soft, and lowly, and we in like manner with humble hearts find our selves *y* ready to do the Lords will, *a* the end whereof is eternall life. It is true.

u Rom. 6. 8.
x 1 Pet. 1.
y Psal. 57.
a Rom. 6.

21. Which way to the life few do *b* find, because it is unknown *c* and hidden unto all understandings of the flesh, and unto all wise ones of the world, and her Scripture learned.

b Mat. 7.
c Mat. 11. 1 Cor. 1. 2.

22. Who is there now rightly inclined to the life and peace, but those that indure all deadly things, dissention, and whatsoever cometh upon them thereby, untill it *d* wholly vanish, and come to nought in them? and which have the life and peace

d Rom. 6. 8. 2 Cor. 4.

alwaies before their eyes, and do pray with great fervency unto God in the ſpirit, that he will be their povver and ſtrength.

23. After this manner ought vve vvith humble hearts to be minded in every thing that cometh upon us againſt the good, for the evill muſt by the good be
e Rom 12. *e* overcomed in patience.

24. Yet not out of our vvorks or ovvn
f Rom. 3 povver, *f* O no, but through the belief in
4. affiance towards God, and ſo abiding Gods
Eph. 2. leiſure in his work, we are daily to pray unto God in the ſpirit, that he will deſtroy and take avvay, or root out the evill out of our hearts, and chooſe and ſet up the good again therein.

g 1 Pet. 5. 25. Hereunto are we to *g* humble our hearts before God in his ſervice of love, that we may find ſuch healthfull grace before his eyes, in the coming of Jeſu Chriſt, who now to the Salvation of all thoſe that
b 2 Pet. 3. hope in Chriſt, *b* and long for his coming, cometh to a righteous judgement over the world with equity.

26. Oh hereof there is ſurely much written, ſhewed, and teſtified, were it but obſerved and underſtood aright, but there is great negligence and much miſunderſtanding

derſtanding among the children of men, for we find many lamentable errours, not only in the erring world, but alſo in thoſe that perſwade themſelves to be wiſe, and to love the good.

27. Awake once O thou precious man, and conſider that the eternall God *i* hath no pleaſure in ſuch unprofitable living, as is mixed with contrariety unto God.

i Ezek. 18. 1 Tim. 2. 2 Pet. 3.

28. But if ſo be O ye children of men ye have pleaſure in the deſtruction, according to the courſe of the blind world, and do *k* delight in the ſtrange life of the ungodly being, go on thus boldly in the ſame, and do ſhew no *l* upright obedience to the word, *m* nor amendment from ſinne, then hardly think alſo that ye are certainly minded *n* againſt God, even like the devill himſelf, and incorporated with the child of perdition, or of the devill that extolleth himſelf in the deſire of his errours, by means of the pleaſure or reward of unrighteouſneſſe againſt God, and againſt all that men worſhip God in, ſaying in his heart or eſſentiall mind, that he himſelf is the Lord, *o* and exalteth himſelf in like manner, in the hearts of the unbelieving and diſobedient men, to a ruling above God, and above the godly nature,

k Sap. 2. Rom. 1. Eph. 4. 2 Pet. 3. Iude. 1.
l Rom. 2.
m Mat. 3. Lu. 3. 13.
n Joh. 8.
o 2 Theſ. 2.

and ſo ſetting himſelf in the Temple of
p Dan. 8. 9. 12. Mat. 24. God, [that is, in mans heart] *p* he utterly laieth waſt the Houſe of the Lord, and in like manner worketh in the man, a ſecret wickedneſſe, which is not ſoon to be perceived.

29. Truly, who ſo with the deſires of their ſouls do cleave unto this pernicious nature, they are very abominable in their doings; for there is none of them that doth good, no not one.

30. Their beſt vertue is a covered ſin, and an abominable hypocriſie before God and his Saints.

q Pſal. 5. Rom. 3. 31. Their throat is an *q* open Sepulcher; their tongue flattereth, their mouth ſpeaketh arrogancy, and they deal with unprofitable and falſe things.

r Pſal. 10. Pro. 1. 32. Their lurking is *r* how to beguile the ſimple, and to oppreſſe the poor and innocent with tyranny, not once thinking that there is a God, which will revenge ſuch things, and recompenſe it all unto them. O yes, he will certainly find them out, and render them their juſt reward.

33. For if God ſpared not the old
ſ Gen. 7. 2 Pet. 2. world, but *ſ* condemned the ſame through the floud becauſe of ſin, nor Sodoma and
t Gen. 19. 2 Pet. 2. Gomorra, *t* but for their ungodlineſſe ſake,

cauſed

caused fire and brimstone to fall from heaven upon them, to their destruction, then will he not also assuredly spare this wicked nature, but recompense his vvickednesse upon his own pate.

34. Seeing then the Almighty God did in times past, cause so great punishment to come upon the ungodly for their unrighteousnesse sake, *u* how much horribler punishment are they worthy of, *x* that do now in this evill world commit ungodlinesse, because all those former punishments upon them, vvho in times past committed ungodlinesse, are set forth before these for example, that they should fear these last plagues of the wicked world, *y* which wicked world, is reserved for the fire, that it may perish thereby, according to the promises.

u Mat. 11. Luk. 10.
x 2 Pet. 2. Jude. 1.
y Mat. 25. 2 Pet. 3.

Chap. XV.

1. An expostulating with the man, for his bold and wilfull cleaving to the abominations of the wicked world. 5. The curse of such boldnesse. 7. The fulfilling of the Law is the way to Christ, but the man by his wisdome will have other waies, by cleaving whereunto the Antichrist is brought forth, in the hearts of the unbelievers. 11. This embracing of Antichrist the man will deny with the mouth, and contrariwise will confesse the Law of the Lord, but in the deed, he doth the contrary. 14. An admonition against misunderstanding of certain Scriptures and sentences. 24. Which sentences he explaineth. And first, how the righteous spirit is procreated. 34 How those that are taught by the righteous Spirit, are no longer the servants of the Prophets.

O Thou man that dost yet with thy will cleave to the abominations, and vain things of the evill world, wilt thou not once fear before the God of all Gods, before the King of all Kings, before the wisdome of all wise-ones, before the righteousnesse of all righteous ones, and before the highest judgement of all Judges?

2. Wilt thou not indeed once remember that there is such a God, *a* as requireth righteousnesse? yes assuredly, he *b* will make up himself with the same, terrifie the earth and fall upon his enemies, for they shall

a Esa. 45.
b Esa. 28.

shall not be able to *c* escape the hand of his vengeance; for he will *d* cleanse the earth of the uncleanness of the ungodly being.

c Lam. 2.
d Esa. 4 Ezek. 37. Eph. 5.

3. Or thinkest thou (O man) that God is dead, and thou shalt live? Or that God is blind, and thou seest? thinkest thou still to reigne, and that God shall lie down under thee, and be according to thy mind, as though that thou wert the head, and God the feet, and that he should be driven as a footstool to be put under thee, and that his Law, Statutes, and Ordinances, shall still be trodden downe, and forgotten?

4. Make not too much adoe (thou *e* earthen vessell) against thy Creator; for truly thy stoutnesse is too presumptuous and arrogant against one that is much stronger then thou art.

e Esa. 28 45. Rom. 9

5. Therefore look into it, all that have eyes to see, whether that all haughtinesse of the flesh doth not exalt it selfe above God, and how gladly every one beareth dominion against Gods truth, and how that there be many do cover themselves with the appearance of holinesse, wherewith the eyes of many men are bewitched, supposing that such haughtinesse and appearance

pearance of holineſſe is of God.

6. Under which covering of the ſhow of
f Mat. 24 holineſſe, and under the glorying *f* of the Lords Name, the man boldly forceth on his arrogant conceiving, and advanceth his owne will, and forſaketh or rejecteth utterly the Law of the moſt higheſt, and the Statutes and Ordinances of his people Iſrael, which God in times paſt gave them by *Moſes* his ſervant, and ratified by the mouth of his holy Prophets.

g Gal. 4 7. For at the end, or *g* in the fulfilling of all the ſame, hath God brought forth
h Sap. 7. Heb. 1. his Son (the *h* like Image of his Godhead)
i Mat. 5 to the ſalvation of his people: which Son of God *i* is not come to break the Law, but to accompliſh the ſame, to the intent, that the Law and the Prophets may ſtill remaine in their ſtate and office untill Chriſt, whereby through the ſame Chriſt, men
k Acts 15. Rom. 3. 4. Gal. 2. 3. Eph. 2. may be ſaved or juſtified *k* from the ſin by faith, and not by the works of the Law: Lo, thus cometh the Kingdome of God, and the everlaſting life.

8. But whilſt the man hath by his wiſdome ſet himſelf above the wiſdome of God, he hath brought in other Lawes beſides theſe, which are none of Gods, but are

falſe

falſe and lies, and hath made none account of the Law of the Lord.

9. Therefore are alſo the Prophets which are thereout riſen up, *l* found falſe, and lying; and thereout likewiſe doth the Devill at the end of theſe ſame, bring forth the Image of his likeneſſe [namely, the ſon or *m* child of the Devill, full of deceit and lies] in the hearts of lying and unbelieving men, to a deſtroying and deſolation of the people, and to an abhominable evill world, ſuch as is full of wickedneſſe and falſhood, even like the Devil himſelfe.

l Mat. 24. 2 Tim. 3, 4. 2 Pet. 2.

m 2 Theſ. 2.

10. That ſame is the adverſary of God and Chriſt, which is now revealed unto us as a child of damnation, who (for as much as the fall from *Chriſt* is come) hath ſet himſelfe *n* as a God in Gods Temple, [that is in mens hearts] and boaſteth himſelfe as a God, and ſo (with his owne holineſſe and wiſdome) polluteth it all, preſumptuouſly and proudly with great boldneſſe *o* blaſpheming Gods holy Name; which wicked nature, and adverſary or enemy of God and *Chriſt*, the man doth in all reſpects cleave unto, and becometh of one nature or coeſſence therewith.

n 1 Theſ. 2.

o Apo. 13.

11. How-

11. Howbeit, that the man is joyned to the adverſary of God and Chriſt, and dealeth ſo ill and unkindly with God and his *Chriſt*, that he will not willingly confeſſe with the mouth, but he is not aſhamed to ſhew it by his workes and deeds.

12. Let every one glaſſe himſelfe once aright, and then acknowledge according to the truth, whom he loveth, ſerveth and cleaveth unto, whether to the world or to God, to *Belial* or to *Chriſt*, to his owne mind, or to the mind of God or *Chriſt*, with the mouth no doubt he will ſay, to God, and to the mind or will of *Chriſt*, *p* but with the deed it will be found quite otherwiſe.

p Tit. 1.

13. In like ſort fareth it alſo with the underſtanding of the teſtimonies or ſentences of Scripture, with the mouth manie happily will confeſſe, that they have well conceived all the ſenſe and underſtanding of the holy Scripture; but to follow that which the ſenſe of the holy teſtimonies do betoken, point to, and require, they clean omit, whereby it doth ſufficiently appear, that (with the life and heart) they are minded againſt the ſame, and have not underſtood the holy Scripture.

14. O

14. O ye deerly beloved, erre not so wholly with the erring blind world, nor with the conceitednesse of the letter-learned, that ye should forsake the Law of the Lord: be not also *q* too wise in your owne sight, and judge not of all sentences according to your imagination: for much ignorance hath taken the hearts of men captive, whereby oft times they judge ignorantly, because by their wisdome *r* they understand not the wisdome of God.

q Prov. 3 Rom. 12

r Mat. 11. 1 Cor. 1

15. It is all reasonably well knowne unto me with what a perverse eye the man doth oft times out of the testimonie of the writings or sentences which he heareth, draw a perverse sense, as it goeth now every where very brief amongst men: of which sentences (wherein there do many erre) there is both partly in these writings and likewise in the *Glasse of Righteousnesse*, plain Declaration made, and how that many men do erre therein, because they understand not the Scripture.

16. But to the intent that no man through any wrong conceiving of the sentences (which are now much treated of by the man) might receive anie hinderance to salvation, and that likewise every one may

may be guided into the *Holy Vnderſtanding* of the *Glaſſe of Righteouſneſſe*, and to an vpright conceiving of the ſame, we vvill recite certain ſentences here following, and uncover and clear the right underſtanding of the ſame, not only in this Introduction, but alſo in many places beſides of the *Glaſſe of Righteouſneſſe*, and ſhew the wrong conceiving or ſight of them, and warn every one to beware of the judgement of his ſight, which he giveth by the ignorance of his imagination.

17. True it is, I have heretofore (in the beginning of my calling by God, to the miniſtration of his holy and gracious word, under the obedience of the love) ſet forth certain writings, but inaſmuch as ſome ſentences happily in them, were not uttered in the plaineſt manner, therefore have I with the *r* foreſaid principall Elders of the Family of Love, more amply and plainly expreſſed them.

r Supra.

18. Alſo in the beginning of my vvriting, I could not find that among any of the children of men, there was any ſuch communalty of God or Chriſt, as was comprehended in the upright life of Chriſt (as is alſo before mentioned) but the everlaſting God, who is *ſ* ſpirit and life, *t* and

ſ Ioh. 4.
t 1 Ioh. 4.

the

the essentiall love it self, hath in my office or service under the obedience of the love, manifested the same unto me, and so the true Communalty of God or Christ, which also is spirituall, lovely, and upright of life, hath he made known unto me in the spirit, I have also seen, heard, and touched, or felt it, and being of one substance therewith, have my fellowship as one body *u* in Christ with the same. *u* Rom. 12. 1 Cor. 12.

19. Oh would to God that all men had the grace, to humble them under the love and her service, that so then in the obeying of the service of love, the same true Communalty of God or Christ, might also everywhere appear and come unto the children of men; and that in the spirit of Jesu Christ or of the love, to the intent that all errour, contention, and wrangling among them all might once have an end, and so we all one with another, might be of *u* one mind in Jesus Christ. *u* Rom. 12. 15. 1 Cor. 1. 2 Cor. 13. Phil. 1.

20. But inasmuch as I could not heretofore in the beginning of my writing perceive, or find among the children of men, that true and lovely Communalty which is comprehended in the upright life of Christ, and that all my desire and love was bent to the upright life of the same Communalty,

tie, therefore have I alſo from the beginning of my writing (out of the Service of Love) witneſſed of ſuch a life of upright righteouſneſſe, and of ſuch upright hearts, as the communalty of God or *Chriſt* hath her life in, according as the *Glaſſe of Righteouſneſſe* doth alſo mention, and make relation of the ſame upright life of the true communalty of God or *Chriſt*: neither can I yet perceive nor know any other thing, then that the upright communalty of God or Chriſt (where ſhe in Chriſt appeareth or is revealed) liveth therein, and ſhall ſtill be minded ſo to do.

* Sap. 8. 21. And whoſoever alſo * loveth the righteouſneſſe with whole heart, and hath a deſire to be joyned and incorporated to the only God and his true Chriſt, or to have his fellowſhip with them, ſuch a one will likewiſe (according to the ſight of the true life, which is appeared unto me out of the living God) be inclined or bent unto ſuch an upright being of the upright communalty of *Chriſt* (whereof we bear witneſſe) for to live, or to be comprehended therein under the obedience of the love, through the belief.

22. Wherefore let every one note and marke our teſtimonies of truth according

to

to love, and not with perverſeneſſe of heart, nor in reproach or partiality, that they appear not unto him in a croſſe or a contrary ſenſe.

23. For ſure it is very lamentable, that the teſtimonies of truth (which are brought forth to the beſt) ſhould be taken overthwartly and not aright; becauſe the perverſe ſight maketh many to judge perverſely and falſly, and unrightly to underſtand the director, cauſeth many greatly to ſtray. It is true.

24. It is recorded in the firſt book of the *Glaſſe of Righteouſneſſe*, *y* that the upright procreation of the righteous ſpirit, cometh not of men but *z* out of God only; this ſame word or ſentence is very right, yea unchangeable for ever. For otherwiſe God hath never wrought among his holy ones, and yet hath teſtified of ſuch things (afterward to come) by the mouth of his holy *a* Prophets, to the intent that men ſhould think upon his wonders of old time, and truſt firmly upon thoſe of the time to come, according to the promiſes, namely, how that God is the Salvation, and will eſtabliſh his holy Covenant, *b* according as he hath made the ſame with *Abraham* and his Seed.

y 1 Glas. 2

z Luk. 1.

a Eze. 36. Joel. 2. Act. 2.

b Luk. 1.

25. Now when men have read this saying, and heard such a sentence, to wit, that God will work things by his righteous spirit, they must then have regard to the counsell that directeth the way to God, and from the heart follow the same with humble souls, *c* still persevere in prayer untill *d* the coming of the promises, *d* and not consent to the sin, but so take heed to such a healthfull grace, as being out of Gods mercy called to the very same, according to the promises.

c Rom. 12
d Tob. 4. Rom. 13.

26. For aforetimes the heathen were no people of the God of Israel, but were *e* strangers in the Testaments of the holy Fathers, and in the inheritance of the godly promises, and *f* every one walked his way in ungodlinesse, and in sundry Idolatries, and were ignorant of the Lord.

e Eph. 2.
f Eph. 4. 1 Pet. 4.

27. But the everlasting God of Israel forgot not his Covenant, *g* but was mindfull of the oath which he had sworn to *Abraham* his beloved, to a blessing of the Gentiles, and looked on *h* the time of their ignorance, and did in like manner for a season cast off his people, and shew his hearty love on all the Generations of the earth, or heathen, and caused a joyfull mes-

g Luk. 1.
h Act. 17.

sage

ſage, through his Chriſt, to be publiſhed unto them, *i* to a repentance and amendment from their offences, calling and bidding them *k* to be co-heirs with the Citizenſhip of his people Iſrael, *l* that unto his people Iſrael, he might prepare him an upright people alſo out of the heathen, according to the promiſes and foreſhewing of his holy Prophets.

i Mat. 3. Luk. 3. 13. Act. 2. 3.
k Eph. 2. 3.
l Eſa. 2. Amos. 9. Zach. 8. Act. 15.

28. Hereon ought all Generations of the earth to have regard, and duely to conſider, whether they do accordingly take heed aright to their calling, which is out of grace come unto them from the bountifull God of Iſrael, and whether they do alſo with lowly hearts (as thoſe that are unworthy the ſame) humble themſelves for to obtain the right *m* birth of the righteous ſpirit out of God, to be fellow brethren with the children of the houſe of *Jacob* for to ſerve the living God, and in thoſe daies (when *n* the refreſhing ſhall appear from the preſence of God) to celebrate and glorifie the ſame God of Iſrael with them, what time as he ingrafteth his branches into their right ſtock again, who for the Gentiles ſakes, have been broken off and ſcattered, *p* untill the fulneſſe of the Gentiles ſhould be come in, the treading down

m Joh. 1. 3. 1 Pet. 1.
n Act. 3.
p Lu. 21. Rom. 11.

of Jeruſalem have her end, and ſo all Iſrael be ſaved, according to the promiſes.

29. Therefore let us have a right regard to our calling, and ſeparate our ſelves according to the ſpirit, from the fooliſh courſe, *q* vain walking, and ignorant boaſting of people, and humble our ſouls to the grace of our calling.

q Rom. 1 Eph. 4. 5 1 Pet. 4

30. For if God in times paſt ſpared not his own people, but did caſt out, break off, and ſcatter them abroad for their ſtiffeneckedneſſe, and prides ſake, and *r* rejected the heathen in their roome, how much leſſe will he then ſpare the proud heathen, but caſt out, break off, lay waſt and ſcatter them, and in their ſtead, receive his own people Iſrael again, that they may ſerve him all the daies of their lives, *ſ* in ſuch righteouſneſſe and holineſſe as is pleaſing unto him, they ſhall be his people, and he God with them, ſhall be their God from Generation to Generation everlaſtingly.

r Act. 13 Rom. 11

ſ Luk. 1. Eph. 4

31. For thus ſaith the Lord concerning Iſrael, *t* there ſhall come a redeemer unto them in Sion, and to them that turn them from ſin in *Jacob*, ſaith the Lord, and I make this Covenant with him ſaith the Lord, *u* my Spirit which is in thee, and my words

t Eſa. 59 Rom. 11

Eſa. *u* 59

words which I have put in thy mouth, ſhall not depart from thy mouth, nor from the mouth of thy Seed, and childrens-children (ſaith the Lord) from henceforth for evermore.

32. In thoſe daies ſhall the treading down of Jeruſalem have an end, and the vvord of the Lord ſhall be fulfilled concerning her; and unto her he ſaid, *x* ariſe Jeruſalem, be bright, for thy light cometh, and the glory of the Lord ariſeth upon thee; (then alſo will the Lord cauſe himſelf to be heard, even to the worlds end) *y* And they ſhall ſay to the daughter Sion, Lo thy Salvation cometh, behold he bringeth his Treaſure with himſelf, and his revvard is now prepared before him, they ſhall name them the holy People, the redeemed of the Lord, and thee [O Jeruſalem] they ſhall call, the viſited, and not the forſaken City.

x Eſa. 60

y Eſa. 62

33. Lo theſe are the promiſes concerning Jeruſalem, and concerning Iſrael in the laſt time; let every one take heed to his time, according to his calling through Jeſus Chriſt, and the end or principal ſcope of all righteouſneſſe, *z* is the love, wherein the promiſes of God are eſtabliſhed; and that ſame is the true *a* token of the birth out of

z 1 Tim. 1

a 1 Joh. 3.

God, through the righteous ſpirit: It is true.

34. It is alſo there [in the ſame book] recorded, *b* that thoſe which are taught by the righteous ſpirit, are no longer ſervants of the Prophets, which (forſooth) ſome have read or heard thereof, and have by that meanes forſaken the requiring of the Prophetical Word of the Apoſtles of Chriſt, before they were (according to the mention of the Word) confirmed in their calling, and through the perſwaſion that they had the truth or Spirit of God, they are ſtopped out of their calling, turned to the liking of their owne opinion, *c* and ſo become vaine in their underſtanding.

b 1 Glaſſe.

c Rom. 1. Eph. 4.

35. Some would needs account themſelves free through the Spirit, *d* before they have taſted or known the Spirit of Promiſe, and ſo have run forth before the time, and have not by their wiſdome, underſtood the promiſes of God, nor the calling of the Gentiles.

d 1 Glaſſe 3.4

36. When the man now regardeth not his calling (according to the requiring thereof) rightly, but looketh about to ſome other underſtanding, and will count himſelf free through the ſpirit, before the firſt or foregoing ſervice (which *e* directeth

e Gal. 3. Heb. 7.

recteth or leadeth thereunto,) be accompliſhed or fulfilled by him, then forſaketh he the ſervice of the fore-witneſſed or foregoing Word, and goeth forth in a liberty, which yet is falſe, according to his own ſpirit, before he hath fulfilled his ſervantſhip in the ſervice of the fore-going holy Word, *f* wherein he ſhould poſſeſſe his ſoul with patience, *g* and ſo ſhew forth the death of Chriſt, upon hope and confidence of his coming for an holy annointing, and for an upright freedom in Jeſu Chriſt unto him.

f Luk. 21. *g* 1 Cor. 11

37. Who ſo therefore readeth theſe ſentences in the firſt book, let him obſerve thereby what they require, and how they ſound; namely, that thoſe which deſire to come to the bleſſedneſſe and freedome of Chriſt, muſt *h* be at the firſt, ſervants or Diſciples of the righteouſneſſe, deny and forſake themſelves for *Chriſt* his ſake, and alwaies long to come to the true obedience of the righteouſneſſe in all love, *i* not according to mens imaginations, but according to Gods calling, that ſo they might live *k* free in the righteouſneſſe of God, and not in the ſinne, nor as ſervants of men: this ſame is there diſtinctly

h Rom. 6 Gal. 3. 4

i 1 Glaſ. 7.

k Iohn 8 Rom. 6

ſet forth, were it but rightly underſtood.

38. But who ſo hath regard to his own liberty, and not to the calling of his ſalvation, nor in the obeying of the foregoing Service (*l* to the mortifying and laying away of the ſinne in the fleſh) doth not take heed to the ſame, that ſo he may be incorporated to the good ſpirit of Chriſt; the ſame man erreth not onely from the doctrine of the Word after the manner of men, but alſo from the wiſdome of the truth of God, and ſo getteth a delight in his own underſtanding; in ſuch ſort, that he neither hearkeneth, longeth, nor careth for the good any more, but hath a deſire to error and perverſity.

l Rom. 6 13. Eph. 4. Col. 2. 3 1 Pet. 2. 4

39. Oh! it is ſure very lamentable, that the man out of ſuch a mind cleaveth to the unrighteouſneſſe, or elſe chooſeth another calling, and practiſeth a ſelfe-made humility, *m* or ſpiritualneſſe, and careth not for Gods promiſes, nor eſtabliſhing of his VVord, *n* in ſuch a ſort as God hath heretofore ſpoken by the mouth of his holy Prophets from the beginning of the world.

m Col. 2.

n Luke 1 Acts 3

CHAP.

Chap. XVI.

1. Of the ſaying, that men ſhould be impartiall, how it ought to be underſtood. 12. How the Common Love is profitable to impartiality. 16. Of thoſe that are outwardly juſt unto men, but unjuſt before God. 22. Of ſuch as think themſelves to be impartiall, becauſe they regard no outward Religions, and in the meane ſpace with-hold from God that which is his. 28. Divers raile at all that obſerve any Religion. 35. How we are to judge of all outward God Services and Ceremonies.

THere goeth alſo a ſentence abroad among many, (whereof likewiſe much mention is made in our writings) that according to the requiring of Chriſtian Doctrine, men ſhould ſtand *a* impartiall. *a* 1 Cor. 3

2. O ye deerly beloved, erre not through any conceit of the imagination, but have regard to the Word concerning the upright impartialneſſe, and if ye mark the ſame well, you ſhall underſtand, that men are to be impartiall in the truth, and with thoſe that witneſſe the truth under the obedience of the Love, to the intent that no man take part with fleſh and blood, but with the truth, and be in the unity of the love, *b* well minded to a like life of righ- *b* Rom. 12 15 1 Cor. 1 2 Cor. 13. Phil. 2

righteouſneſſe, namely, with all them that do under the obedience of the love, witneſſe and miniſter the gracious word of truth, and be comprehended in the upright brotherly love.

3. But men may not thus be impartiall with the world, or with thoſe that with heart and will do cleave unto the world, that lie ſtill in the vanity and ſin, and that are not believing nor deſirous to obtaine any better thing: no, nor with the conceited wiſe, nor with the maintainers of factious ceremonies, *c* who are envyers, blaſphemers, and evill ſpeakers againſt the holy Word of Truth, and of the ſervice of his Love.

c 2 Cor. 12 Gal. 3 1 Tim. 6. 2 Pet. 2.

4. Truly, with ſuch men are not to ſtand impartiall, but with ſpirit and life to be againſt them utterly, and yet to ſhew forth the upright nature of the love unto them, if happily by ſome means they might be drawne (to their preſervation in the godlineſſe) unto the communion of the Love.

5. But with the *d* lovers of righteouſneſſe (as is aforeſaid) and likewiſe with the ſinners (ſuch as cleave not by their will to the unrighteouſneſſe, but do daily depart therefrom, and have a fervent deſire to the righte-

d Infra. 18

righteouſneſſe, under the obedience of the love) men are to ſtand impartiall, and to ſticke faſt unto that which is godly, and that tendeth to the concord and peace.

6. Therefore judge of the impartialneſſe with underſtanding, and put a difference between the godly life, and the life of the world, and try your ſelves, if ſo be you know your ſelves.

7. Look into your hearts (obſerving whom you cleave unto, deſire, and love) how, or with what manner diſpoſition, ye ſtand impartiall, whether ye would rather ſuffer *e* or indure diſgrace, reproach, and contmpt, with the Lovers of the Righteouſneſſe, then cleave unto the honour, voluptuouſneſſe and riches, or eaſe of this world: Oh! I feare that many of them boaſt themſelves to ſtand impartiall with the truth, who notwithſtanding are altogether partially minded againſt the truth. *e* Heb. 11.

8. Nevertheleſſe, let no man take anie thing unto him out of any chooſing, whether it be out of loathing or of liking, but let every one ſearch his own heart, how he findeth the ſame diſpoſed, & examine once himſelf, whether he ſtand impartiall rightly or not.

9. And

9. And when the man hath ſeriouſly tried and proved himſelf herein, in ſuch ſort that he knoweth aſſuredly how his heart ſtandeth, (in caſe he wholly love God and his righteouſneſſe, intend the truth in the Love with his whole ſoule, and deſire to deny and to forſake himſelfe, *f* with all that is in the world, for the godlineſſe ſake) then ſhall he very well know and underſtand a difference between the cleavers to the world, and thoſe that from the bottom of their ſoules love the righteouſneſſe.

f Mat. 16. Luke 9.14

10. Whereſoevea then any upright impartiall hearts are found, and that they do ſhew forth under the obedience of the Love, the praiſe of God, the ſalvation of men and the truth, out of the love of righteouſneſſe, and do point none unto fleſh and blood, nor to any viſible elements, but only to the good life of the true eſſentiall Godhead, and are thereunto ſerviceable to all men, to all concord in the love of Jeſu Chriſt, with thoſe are the Lovers of righteouſneſſe and truth, to ſtand impartiall to the unity of heart in the love, aud ſo to have regard to the miniſtration of the godly teſtimonies of the holy ſpirit of the Love unto obedience, for to walk in ſuch a life

life of godlineſſe, as is pointed out and witneſſed thereby, and in that manner to grow up in the good *g* to an houſe or tabernacle of the living God or Chriſt, and to give no further reſpect to the outward, then as it is ſerviceable thereunto, to the intent, that no man may be bewitched in his ſpirit, but may cleave to the vertue and nature of the love, and that the *h* love may obtain a dwelling place or forme in him.

g Eph. 2. Apo. 21

h Col. 3.

11. Lo, after this manner ought men to live impartially in the good, *i* to turn from all ungodly being, and not to maintain the evill.

i Eſa. 1. Pſa. 37. 2 Pet 3.

12. There goeth alſo a ſaying about among divers, that to ſhew the *k* common love is the moſt beſt means to keep ones ſelf thus impartiall.

k 2 Pet. 1.

13. It is true, our writings do alſo teſtifie ſuch things; howbeit, let every one for all that look to it, and beware of his own judgement, that by the *l* ſubtilty of the Serpent, or of her nature, or els by the mind of the fleſh, he be not beguiled; the ſaying in it ſelf is very right, but many that marke not the ſaying according to the truth, doe ſpeak the ſame with a wrong ſight or underſtanding.

l Gen. 3. Sap. 2. 2 Cor. 11.

14. For

14. For ſome uſe ſuch ſentences for their own ſeekings cauſe, and ſo in ſuch a ſhow of vertue, their heart (in regard of being incorporated with God in the ſpirit) re-
m Eſa. 29 Jer. 23 maineth covered, *m* and eſtranged from God, and many alſo give great reſpect unto ſuch ſayings, inſomuch that by occaſion thereof, they do oft-times (according to mens private conceit) cleave to ſome outward vertue, which ſurely is the very ſmalleſt of all, and do leave the principalleſt
n Mat. 23 1 Cor. 13 1 Tim. 1 *n* or greateſt, which God requireth. The like did alſo many heretofore that were learned in the Law, upon whom the Lord pronounced wo, becauſe they obſerved the leaſt things of the Law (whileſt they tythed Mint, Aniſe, and Cummin) and left the
o Mat. 23 Luk. 11 greateſt matters of the Law, *o* to wit, judgment, mercy and faithfulneſſe.

15. For albeit they obſerved all this after an outward ſhow, ſo as they ſeemed thereby to be righteous, yet was it all ſurely of no value, ſeeing they were not joyned
p Ioh. 15 with whole heart unto God, *p* nor according to the ſpirit incorporated with him.

16. Furthermore, divers men there are found, which (after the outward faſhion) give every one his own, and unto divers (out of common love) ſhew outward mercy

ry indifferently, who alſo carry themſelves ſo juſtly, that *q* outwardly they are not to be reproved in any thing, howbeit, they are inwardly before God theeves and *r* falſe men, becauſe they with-hold from God that which is his, *ſ* that is to ſay, their heart, which is far from him, and ſtandeth ſubject or tied unto viſible things, which heart or inward mind, belongeth wholly, yea only unto God.

q Phil. 3

r Mat. 23. Joh. 10

ſ Eſa. 29. Ezek. 33. Mat. 15

17. Therefore God is not appeaſed nor ſatisfied with the leaſt, when the heart is not turned from all viſible and mutable things, and doth not cleave perfectly unto him, or at leaſt endeavour towards it, to wit, that the man deſire of God out of his grace, that God will ſtrengthen him to the obeying of his will, and *t* prepare his heart to his will and pleaſure.

t Eccl. 3

18. Look whoſe hearts are not thus minded, *u* for to love and cleave unto God with all their ſouls, their common love is falſe and altogether unclean, *x* for they have yet willingly a pleaſure in their own concupiſcence, and are yet far diſtant from the upright love of God, nevertheleſſe they do ſometimes perſwade themſelves that they have the very beſt conceiving of the righteouſneſſe, and ſo proceed on according

u Deut. 6. Mat. 22

x Rom. 1

ding

ding to the common courſe of vvorldly hearts.

19. Therefore there is great diverſity between the unpartiall men, who addict their hearts unto God, and to the good, and thoſe men whoſe hearts have minded worldly things, and yet do boaſt them of the unpartiallneſſe. For look what unto worldly hearts [namely, unto ſuch hearts as are turned from God and his ſervice of Love] is a pleaſure, luſt, and life, that ſame is unto all the children of righteouſnhſſe,
y Luk. 16 *y* an abomination and a horrible death.

20. Wherefore mark well the meaning, in what ſtate or being the right unpartiality conſiſteth, and out of what heart it is, that men are to exerciſe the common-love, rightly; verily with ſuch an heart, as out
z Eccl. 1. 2 of all his mind *z* feareth God, and is inclined to the upright vertue in the love, or is comprehended therein, and not with an unadviſed heart, which is without underſtanding in his common-love, and in his unpartialneſſe that diſtinguiſheth not the godlineſſe, or the worldly righteouſneſſe, one from the other, or that hath a pleaſure
a Luk. 12 to run on crookedly and erringly, *a* to ſet
b Rom. 1 Eph. 4 1 Pet. 4. his reſt or to fix his heart in the earthly love, *b* according to the courſe of the blind world,

world, or mind of the fleſh.

21. Be not utterly I pray you *c* without underſtanding, but learn vvell to diſcern the truth, and let the Lord and his righteouſneſſe be a pleaſure unto you, and erre not by any wrong ſight that ſtandeth in opinion or imagination, but obſerve judgement, and regard the thing which is right and juſt. *c* Eph. 5

22. There is found moreover a certain kind of people, which perſwade themſelves that they are unpartiall, becauſe they ſtand untied and unbound from all outward Religions or God-ſervices, and from all ſuch as are called Sects, ſuppoſing that in ſuch a ſort it is altogether well with them, and that ſo ſtanding they are in good caſe, becauſe they are ſo free, and have ſuch a conſcience as paſſeth not for ſuch things: they ſet up their reſt alſo, that they will not trouble themſelves about any thing, nor reſpect or have any regard, either of Jeruſalem or of Sion, or els of Gods Communion of Saints, but do earneſtly care how they may get their living and welfare, maintain their Family, and vvithall do that which is equall and right to every man, having a Proverb: *Let Gods Water run over Gods Field, and let us take our reſt.*

23. Is not this to have utterly miſtaken the life of the truth, and the teſtimonies of the upright unpartiallneſſe? Shall there be no *d* word of life then, nor ſervice of love miniſtred, nor any thing thereout to be expected, or *e* longed for? Are then the promiſes of God (which concern *f* Jeruſalem and Sion) come all to an end? And ſhall the oath of God which he hath ſworn (as that the world *g* ſhall be filled with his glory) be thus utterly forgotten? Will he not then gather together his holineſſe again, *h* from all Coaſts of the earth, and be gracious unto them? Yes aſſuredly, he will not be ſlack, nor forſlow his time.

d Eſa. 2 40, 59 Mat. 5 1 Pet 1
e Rom. 8
f Eſa. 51. 52, 60&c.
g Nu. 14 Mac. 2
h Eſa. 43 Baruc. 5. Mat. 24

24. But alas this is leaſt thought upon; howbeit, that which concerns themſelves they think much of; but *i* whether God hath that which is his, or that he remaineth (as a ſtranger) without his Sanctuary, that care they not for; they will be ſure to take to themſelves the earthly things, which (as true it is) God hath created for the man, and for the mans welfare, but their hearts, which God (according to the inward man) hath created for *k* his own dwelling, and for the praiſe of his glory, they draw to the earthly *l* and corruptible things, and ſo ſteal or with hold from God, that which

i Lam. 1. 4 Ezek. 8. 9 23 Dan. 8
k Lev. 26 Ezek. 36. 37 2 Cor. 6
l Sap. 2. Rom. 1

which is his, and are theeves in Gods honour, and in his earthly created goods.

25. Note once I pray you and conſider, whether the ſame be a right unpartiallneſſe or not; Notwithſtanding in ſuch a ſtate they ſeem to be righteous men for all that: yea ſuch a one ſhall vvith many wel-enough paſſe for a brother of the Goſpell, but truly according to ſuch a courſe (if we vvill come no nearer unto God) we are before God *m* all theeves and robbers, Idolaters, Adulterers, and Adultereſſes. *m* Eſa. 1 John 10

26. This is doubtleſſe a great abomination or abhorring, that the man tieth himſelf to ſuch things as God hath *n* created unto good for him, I ſay nothing yet of ſuch as uſe them ſo unſeemly and inordinately, and ſo ſhutteth his God out at doors, and keepeth the godly being out of his heart. *n* Gen. 1

27. Therefore let us learn to ſtand upright in the unpartialneſſe, according to the truth, and not after the manner of men, and (afore all things) give unto God, *o* that which belongeth unto him, [namely, the heart and mind] and likewiſe *p* uſe that well which belongeth unto us, to the laud *o* Deut. 6 Mat. 22 *p* 1 Tim. 4

and praiſe of his glory, that he (bleſſed may he be) who is all in all, may alſo be glorified and praiſed in all, and that we in like manner might be made an *q* acceptable people unto him, as his own Creation, *r* and work of his own hands, wherein he liveth and raigneth, and might moreover be made the Sheep of his Paſture, a City of Peace, and an houſe *ſ* or Temple for his dwelling. To this end ſhould we take heed to his holy calling, that we may be made children or *t* heirs of his ſpirituall and heavenly goods. O yea, even ſo be it.

q Tit. 2
r Gen. 1. Eph. 2
ſ 1 Cor. 3
t Rom. 8 Eph 3

28. Again there are found certain others, which perſwade themſelves to be unpartiall, who boldly reproach or revile others, and rail at thoſe whom they hold for Factions, or that are called Sects, and *u* ſo ſpeak evill of that which themſelves know not, neither can they diſcerne the matter, according to the truth, but deſpiſe the thing that ſeemeth amiſſe in their eyes, and yet cannot point the erring or wandring ones to any better.

u 2 Pet. 2 Iude. 1

29. Oh when ſhall the perverſe mouth once keep ſilence, the *x* reproaching lips be put far from us, and that once ſought (from the heart, and out of love) which is equall?

x Pſal. 34 1 Pet. 3.

30. O

30. O raile not ye beloved, and pluck no man from his zeal, to any fleſhly or worldly underſtanding, as ſome have done, whilſt they have turned thoſe from their zeale, that were zealous after righteouſneſſe, and becauſe they could not point them to any better, then that was, which before they had their zeal in, therefore fell they to the world, and became more erring and blind then ever they were before, but in this manner ought it not to go ye dearly beloved.

31. But if there were any godly wiſdome & upright love, men ſhould uſe it in this ſort; that is to wit, they ſhould teſtifie that *y* which were right and reaſonable, according to the requiring of God and the truth, they ſhould cleave unto God with the whole heart in the ſpirit, and ſo *z* reach one another the hand to the love, and not reproach nor deſpiſe any, nor yet turn any aſide to the earthly and mutable things, or to any partiality, to the intent that they vvhich had the right teaching and did miniſter the gracious Word of the Lord, might then likewiſe be heard and underſtood aright and according to the truth; and that all zealous hearts might be united *a* in one band of love, and all they likewiſe

y Phil. 4 Heb. 10

z Eph. 4

a Col. 3

b Sap. 8 which love the equity *b* and righteouſneſſe,
c Act. 4. become one heart *c* and mind, *d* as there is
d Eph. 4 one God, one Faith, and one manner Salvation, in all and with all.

32. After ſuch a manner ought men to
e 2 Pet. 1 ſtand unpartiall, and to this effect, *e* to uſe the common love, and not to deſtroy that vvhich is good, or to make diviſion, nor yet to ſtrengthen the world in her wickedneſſe, but to have a deſire that the zeal to righteouſneſſe, under the obedience of the love, might be ſpread abroad among many, with a loathing of the ſin, and all unrighteouſneſſe.

33. Howbeit, to exhort any man that he ſuffer not his heart to be bound nor intangled with any thing that is outward, is very meet, ſo far forth as his heart may thereby be turned to have regard to the upright vertue of a pure heart and to the love,
f Gal. 3 *f* whereby to be ſubject to the outward things no more, but to ſerve the living God with a willing ſpirit.

34. Thus or to this effect men ſhall looſe the binding of the heart, and proceed towards the upright righteouſneſſe, with a free mind and humble heart to God; for ſuch things doth God require above all,
g Rom. 3 Gal. 3. 6 and not the *g* tying to the outward, where-

in

in neither life nor death of ſouls conſiſteth, nor any life of righteouſneſſe required.

35. For indeed it is true, yea certain and ſure, both by the teſtimony of the godly truth in the ſpirit, and alſo by the teſtimony of the Prophets and Apoſtles of Chriſt, that neither in any thing whatſoever is viſible or feelable, nor in any factions God ſervices or ceremonies, which are obſerved with mens hands in contention, and do not require any life of righteouſneſſe, conſiſteth either any ſalvation nor condemnation, before God; *b* neither can they bring any vantage or damage at all unto the ſouls of them, whoſe hearts are not intangled therewith, or have not any abhorring thereof.

b Rom. 14
1 Cor. 8

36. Notwithſtanding, if the God-ſervices and ceremonies be Jewiſh, or Chriſtian, *i* then do they teſtifie of the life which God commandeth, and *k* requireth by them; but if the ceremonies or God ſervices be heatheniſh, or mens invention, or if they be miniſtred in ſtrife, and in ſchiſm or partiality, then do thoſe ceremonies and ſervices ſhew, that the life of thoſe people that miniſter them, is bewitched, and that they *l* know not God, nor *m* his righteouſneſſe, nor yet undeſtand his Law or will, and that they do walk in a *n* meer imagination

i Rom. 3
k Rom. 8
Gal. 3. 4
Heb. 7

l 1 Cor. 1. 2
m Rom. 10
n Ier. 7, 11
Eph. 4

tion, and not after the Lords vvill, and that is the thing vvhich God forbiddeth.

37. For ſurely it is thick darkneſſe over the children of men, *o* that they be ſo utterly blinded and bewitched of ſpirit, that they cannot comprehend nor underſtand the upright life of righteouſneſſe; for men are not to be ſubject in the ſpirit to the outward things wherewith they are ſerved, but ſhould let themſelves be ſerved therewith to the upright righteouſneſſe, and ſhould cleave unto that which is ſpirit and the true life it ſelf, and which is required by thoſe outward ſervices.

o Eſa. 59

38. After this manner *p* if the heart be not tied with luſting and liking unto the outward things, neither doth through any fear or diſliking abhor them, the Ceremonies do ſtand free for the Believers, indifferently to be uſed.

p Rom. 14
1 Cor. 8

CHAP.

Chap. XVII.

In this Chapter is ſhewed the right difference between the true God-ſervice and the Idol-ſervice, and alſo the Ceremonies of eithers Services.

NOw there are certain alſo that (being intangled) make conſcience, that men muſt neceſſarily uſe the Chriſtian Ceremonies (after the counterfeiting out of the Letter) as a Commandement of the Lord.

2. Therefore ſeeing we now find many ſuch people, as in their conſciences are tied or bound, that they muſt neceſſarily uſe the ſervices and ceremonies, which after the teſtimonies of the Chriſtian Services and Ceremonies, are counterfeited out of the Letter, as a Commandement of the Lord, and becauſe they underſtand nothing at all of the difference between the right Services and Ceremonies, and the counterfeit, I could not for the Loves ſake omit, to ſhew alſo a right difference of the ſame.

3. Thus mark now, ye Lovers of the truth, how that between the true Services and Chriſtian Ceremonies, which are adminiſtred

administred *a* out of the true light and word of life, and the counterfeit services and ceremonies which are administred out of the knowledge of the Letter, there must a right difference be noted and observed, and so then must be considered, to what intent or to what sense the true services and Christian ceremonies are Gods Commandement, and whether the services and ceremonies be Gods everlasting Commandement, or else be but annexed *b* or joyned to the everlasting Commandement of God or *Christ*, for to serve the man withall in the obeying of them, and to bring him in to the everlasting Commandement and life of God, and that he should by such a means understand Gods everliving Commandement *c* and Will, and live therein; For Gods true Commandement hath been from everlasting, and *d* and remaineth unchangeable, to everlasting.

a Mat. 28 Mat. 16 Acts 2. 3 4. &c.

b Gal. 3 Heb 7

c Rom. 12

d Esa. 4 Mat. 24 1 Pet. 1.

4. It is *e* commanded in the Law, that men should rest upon the Sabboth day, or sanctifie the same, and such other like; and after that the mouth of the the Wisdome and Truth saith, *f* that the man is not made for the Sabboth daies sake, but the Sabboth day for the mans sake, shewing a

e Exod. 20 Deut. 5.

f Mar. 2

diffe-

difference in Gods Commandement, [namely, between that thing which was Gods commandement from everlasting, and abideth unchangeable, and that which for mens sake was annexed thereunto] because they should understand Gods righteousnesse, and his everlasting commandement thereby.

5. And thus were the *g* ceremonies of the Law annexed to Gods everlasting commandement, [that is, unto that which hath been Gods commandement from everlasting, and shall abide for ever,] because the people of Israel should out of the ceremonies of the Law, and out of the outward Godservices of the same, *h* understand the life of godlinesse and the righteousnesse which God requireth, and so live therein [namely, to love their God *i* with all their hearts, and their neighbour as themselves] after all the manner of their Fathers, *Abraham*, *Isaac* and *Jacob*, to whom the ceremonies were not commanded, and yet for all that (being obedient to the Lords commandements) they walked waies in his statutes and ordinances, which obedience or walking in the upright life, was required by the Law, and by the obeying of the ceremonies or outward Godservices,

g Exod. 12. 38. 39. 40. Luk. 1. 2. 3. 4, 5, 6. &c.

h Deut. 30. 4 Esd. 7.

i Exod. 20. Deut. 4. 6. 10. Mat. 22.

ſervices, and were publiſhed through *Chriſt* in the world.

6. But whilſt now that in times paſt, there came a *k* blindneſſe upon the learned in the Law, inſomuch that they knew no difference between the upright life that God requireth (which is his commandement from everlaſting) and the ceremonies of the Law, which were annexed thereunto, & that the upright life (*l* wherein God had his delight) was appeared and come, therefore roſe there up many controverſies about the ſervices and ceremonies amongſt them that *m* knew not the upright life, and there fell out many queſtions and janglings, and that all for the law and the ceremonies cauſe; but God had no pleaſure in any thing ſave only his beloved, the like life of his being, in whom he had good pleaſure: And this is his Commandement, *n* even that men ſhould heare, believe, and obey the ſame, and live for ever therein, and that men ſhould obey the ſervices and ceremonies adminiſtred out of the true light and word of life, to an incorporating thereinto.

k Rom. 11

l Mat. 3. 17
2 Pet. 1

m Mat. 12. 15, 19, 21, 22.

n Deut. 18
Mat. 17.
Act. 3

7. Now inaſmuch as divers in times paſt, *o* gave greater reſpect to the ceremo-

o Mat. 15, 23.
Joh. 9

nies

nies, and works of the Law, then to the life of godlineſſe; therefore they did cleave to the ceremonies and works of the Law, and believed not the life that was required thereby, but fell away from the right ſtock of the *p* father *Abraham.* *p* Joh. 8

8. But the believers (that gave more regard to the life of godlineſſe, then to the ceremonies or works of the Law) abode ſtill *q* by the word of life, and were not bound, albeit they forſook the ceremonies of the Law, which were out of the Letter commanded, by the unilluminate and unbelievers of the word of life; for the ceremonies could not in themſelves without the word or light of life, extend to any commandement of God. *q* Ioh. 6

9. Therefore was the upright life at that time *r* publiſhed and taught, becauſe men ſhould believe the ſame as a precept or commandement of the Lord, and be obedient unto his requiring, that ſo (through the beliefe) they might be made free *ſ* from the ſinne, or be juſtified therefrom, and might live thereby with God the Father to an everlaſting peace according to the promiſes. *r* Deut. 18 *ſ* Act. 15 Rom. 3 Eph. 1

14. This

10. This communalty or believers of the good life, were as children of the belief and
t Mat. 26. 28 Acts 2. 4. obedience, *t* joyned together to a bringing in to the ſame life, under the ſervice of the holy Word, and the hand reached them thereunto, with the Chriſtian ceremonies of Baptiſme, and the Supper of *Chriſt*, which Chriſtian ceremonies were adminiſtred unto them out of the word of life, and obſerved by them to obedience; yet not for the ceremonies, but for the upright lifes ſake, which (being afterward to come)
u Infra. 23 was *u* required therewith. And thus the Chriſtian ceremonies were not the everlaſting commandement of God, but the word of life was it.

11. Howbeit, the ceremonies were an-
x Gal. 3. 4 Heb. 7 nexed thereunto for an aſſiſtance *x* and bringing in of the believers into the life, as is aforeſaid, even as the ſame is prefigured unto us, by the ceremonies of the *Catholike Church* of *Jeſu Chriſt*, to the intent that the believers of the holy word, and of the good life or *Chriſt*, ſhould through the ſer-
y 2 Pet. 1 vice of the ceremonies, *y* have regard to the ſame word of life, being afterward to come.

12. Even thus for the good lifes cauſe, and for the mans ſake, are the true Chriſtian ceremo-

ceremonies of the gracious word, and of his service of love now in the last time annexed unto Gods everlasting Commandement, for an assistance of all them to the *z* entrance of the upright life, which believe in *Jesu Christ*, and humble themselves to the service of his love, to the end they should be brought thereby to the life, which is Gods everlasting commandement, and still abideth [namely, to *a* love our God with all our hearts, and our neighbour as our selves, and to obtain the same *b* through the belief] even as it is preached and written, because no man should trust upon the ceremonies, and find himself deceived by being without the upright life.

z 2 Pet. 1

a Deut. 10 30 Mat 22

b Rom. 3 Eph. 2.

13. Nevertheless after those daies of the fore-said ministration of the Christian ceremonies, many *c* fell away from the true belief of *Christ*, or of the good life, knowing no difference in Gods precept or commandement, wherethrough there are now also many become vaine in their understandings, in such sort, that they themselves know not the meaning of the christian ceremonies, nor yet to what purpose they were adjoyned to Gods commandement; and by that occasion there is risen up (for the Christian ceremonies cause) much

c 1 Tim. 4 2 Tim. 3. 2 Pet. 2

much diſcord and debate, even as hereto-
d 2 Cor. 11 Gal. 1. 2, 3, 4, 5, 6 fore it came to paſſe, for *d* the Jewiſh ceremonies.

14. Wherefore ſeeing the ſervices of the former Chriſtian ceremonies after the Letter, do bring in controverſie, and are not ſet forth or obſerved out of the word of life, nor out of the love of *Jeſu Chriſt*, to the unity of heart in the love, but out of the letter with different underſtandings, and in diſſention, and cannot alone in themſelves extend to any commandement of God, therefore are not the believers of the good life [namely, the communalty under the obedience of the love of *Ieſu Chriſt*] bound (as is rehearſed) thereunto, as of neceſſity outwardly to obſerve them, but they ſtand free unto them either to keep, or to omit them, to wit *e* as they ſerve them to peace, and are edifiable unto men; for Gods commandement *f* is the everlaſting life, and that is the very love it ſelf, even *g* to love God above all things, and our neighbour as our ſelves.

e Rom. 14
f Ioh. 12
g Deut. 10. 30. Mat. 19. 22 Rom. 13

15. Lo, this (to be ſhort) is the difference of the Jewiſh and Chriſtian ceremonies, and of thoſe of the Family of the Love of *Jeſu Chriſt*, namely, to what purpoſe

poſe their office or ſervice is commanded, and to what intent they are annexed to the everlaſting Commandement of God and obſerved.

16. Now there are likewiſe divers people that will not uſe ſome ceremonies (becauſe they judge them as heatheniſh or idolatrous ſervices, and as a forbidding of the Lord) by means of abhorring and fear that they have of them, leaſt any harm or hinderance ſhould happen unto their ſouls thereby; concereing the which it alſo muſt be conſidered, how and wherefore the ſame ſhould be idolatrous ſervices, and a forbidding of God, for every unright uſage hath his occaſion, ſenſe, and ſignification,

17. For whileſt the heathen or the uncircumciſed people (are in reſpect of the knowledge of God, become vain, *b* blind, and inſenſible, (as being utterly eſtranged from the upright life which God eſteemeth,) therefore do they make or counterfeit unto themſelves out of the vanity of their thoughts, ſervices and ceremonies, which the vain hearts that underſtand not Gods Law and Ordinance, are bewitched and bound with.

b Rom. 1 Eph. 4

18. So then the vaine, corrupt, and

bewitched life [which neither knoweth, nor loveth the living God, nor his
i Rom. 1 Eph. 4 righteousnesse; but is rebellious and unfaithfull to God] is Gods forbidding. And out of it have the blind people which know not the upright life, joyned thereunto their services and ceremonies,
k Deut. 12 k wherefore the contary life to God is the forbidding of the Lord, [to wit, that men shall not believe, serve, nor be subject to the same] and not alone the heathenish services and ceremonies in themselves.

19. And for the bewitched lifes cause, all is idol-service, and against Gods will, which such people as are held captive under it, or in their inwardnesse are corrupted and bewitched by it, do observe and
l Esa. 1. 58 Amos. 5 Mic. 6 use, not for the services, but l for their corrupt lives sake.

20. For albeit they do out of such a bewitched life of unbelief take on them or counterfeit any thing, which men call Jewish or Christian ceremonies, yet it is not
m Eph. 2. 4 that which availeth before God, m because they are strangers from the life which is of God.

21. Therefore seeing they are become
n Rom. 1 n vain and dark in their understanding, inso-

inſomuch that they know neither the true God, or his true God-ſervice, nor the Idoll or his Idol-ſervice, therefore neither are their outward Gods which men call Idols in themſelves, *o* the right Idols (but they are that they are) neither are their ſervices or ceremonies, the right Idol-ſervices: For the Idoll and the Idol-ſervice (which God accounteth for ſuch, and ſhutteth for ever without him and his Kingdome, and will not have it to be in his Temple or Tabernacle, but inwardly to be rooted out) *p* is the depraved or corrupt life as is aforeſaid; by which corrupt life, the people that are holden therewith, are bewitched and tied to the unprofitable and vain things, which indeed are all Idol-ſervices.

o 1 Cor. 8

p 1 Reg. 15. 1 Cor. 6 Eph. 5 Col. 3

22. Foraſmuch then as the ſervices and ceremonies of the vain minded people (which are miniſtred in their eſtranging from Gods true righteouſneſſe) cannot bewitch our hearts, whileſt that we are not, nor may not be made partakers of their vain, perverſe and corrupt life with the heart, neither do ſuffer our ſelves to take pleaſure in ſuch things, *q* how ſhould their outward ſervices and ceremonies (ſim-

q 1 Cor. 10

ply of themſelves) be in any wiſe unto us a forbidding of the Lord, or any idolatrous ſervice? *r* For God is a Spirit, and in the Spirit maketh known unto us, that he beyond all and above all, deſireth *ſ* only our hearts, and that therein (as in his living Temple) he will *t* live and dwell, and onely in the ſame be ſerved and honored, in all upright righteouſneſſe and holineſſe.

r Iohn 4

ſ Deut. 6. 10 Mat. 22

t Lev. 26 Ezek. 37 Iohn 14 2 Cor. 6 Apo. 21

23. Therefore mark this ground, and conſider in your underſtanding, to what purpoſe God commandeth to be obedient unto his ſervices and ceremonies, which are adminiſtred out of his vvord of life, and wherefore the heatheniſh ſervices and ceremonies be againſt God: and how that the right God-ſervices and ceremonies do cleave, and are knit to the good life and upright being of the living God, and the right Idol-ſervices and idolatrous ceremonies do cleave, and are knit to the corrupt life and word of vain imagination.

24. Now if ye mark this according to the truth, then ſhall ye well underſtand, how or in what ſort *u* that the outward ſervices of the heathen or uncircunciſed, be

u Mat. 15 23 Rom.

be eſteemed leaſt of before God, and how alſo that the outward Ordinances of God, are the ſmalleſt ſervices in the ſervice of his Saints, and that God doth moſt of all regard that we (through his Ordinances and ceremonies) be joyned unto him, and ſo then (according to the requiring of his ceremonies) x love him with all our hearts, and our neighbour as our our ſelves, and y know him as a true God, how that he only is the Lord, and the everlaſting life.

x Deut. 6 Mat. 22
y Iohn. 17

25. Nevertheleſſe it is unto me well known, that ſundry ſpeeches go about among the children of men, wherewith they deſpiſe and blaſpheme our godly teſtimonies, and according to their conceit out of the Scripture or Letter, or out of the imagination of their knowledge, do alledge much there-againſt, ſaying, this is Gods commandement, hereby muſt we abide, or this is Gods forbidding, who can ſay againſt it?

26. It is true concerning the outwad, they can (out of the Scripture) ſpeak very much, do make therewith much z diviſion, ſtrife, and diſcord among each other; but they ſeldom think or conſider that they

z Rom. 16

a 1 Joh. 5 ought to come in the ſpirit, to a that which the Scripture pointeth unto.

27. Oh that they all knew the right meaning of the commandement or forbidding of God, according to the truth, then ſhould the ſtrife for outward things be ſoon ended and laid down!

28. But look into the matter ye dearly beloved, whether it goeth not now alſo as it did heretofore with the Galathians (when many of them were bound with the outward circumciſion) b whileſt certain cauſed themſelves to be circumciſed, ſuppoſing out of the teſtimonies of the Scripture according to the letter, that the ſame (although notwithſtanding it was not adminiſtred unto them out of the Word of life, under the obedience of the belief) was yet a commandement of the Lord, ſuch as according to the letter men were neceſſarily to keep; but inaſmuch as they diſtinguiſhed not the ſervices and ceremonies, which were adminiſtred unto them out of the Word of Life, from the ſervices which were adminiſtred unto them out of the letter, without the word and light of Life, neither had the ſight of the living commandement of the Lord, or of God,

b Gal. 3, 5, 6

nor yet discerned or knew the same from the commandement according to the letter, therefore were they *c* led away with the outward, from proceeding in the spirit, and were very miserably bewitched with the outward, because they thought that even the salvation of souls lay therein. *c* Gal. 3. 5

29. On the other side, there were also many among the Corinthians, that *d* made conscience, and counted it for an abomination, to buy, eat, or use the offering of the Idols, after the manner of the heathens ceremonies, supposing that Gods forbidding and the hurt of souls, lay in the outward ceremonies of the heathen, and that of themselves alone they were Idol-services. But what (I pray you) is there on the one side or on the other, or in any such like that concerns us? *d* 1 Cor. 8

30. Verily in case we be come to the knowledge of the truth, and to the right discerning of this difference, then we know that all the outward services of the heathen (so that the heart stand free from them) are not of force to *e* defile the inward man, *f* in vvhom Christ hath his form. *e* Mat. 15. *f* 1 Cor. 4. Gal. 4

31. Alſo there conſiſteth in them alone, neither ſalvation nor condemnation, ſuch as God reſpecteth. For look what the heathen or the vain minded uncircumciſed people do obſerve, as concerning their God-ſervices
g Eph. 2.4 that is their ignorance, *g* becauſe they know not the true God, neither do hunger nor thirſt after his upright righteouſneſſe.

32. In caſe then that we be come to the
b John 17 true knowledge *b* of the living God, (the which is our calling,) and do from the heart love his life of righteouſneſſe in the ſpirit, ſhall we then ſay, and in ſuch an ignorance reſt perſwaded, that the God-ſervice after the heatheniſh manner ſhould be any thing, or that it were the very Idol-ſervice it ſelf, that be far from us.

33. We confeſſe before God and his truth, and before all that believe thereon,
i 1 Cor. 8 that there is *i* no outward Idoll, nor any outward Idol-ſervice in heaven, nor on earth, but that there is one onely God, (whoſe God-ſervice requireth the upright righteouſneſſe, and likewiſe reacheth to the
k Heb. 8, 9 *k* miniſtration of the ſpiritual and heavenly goods in the living being of God, according to the ſpirit, wherethrough all things are, & out of the ſame & his ſpiritual & heavenly mini-

miniſtration in the ſpirit, preceedeth *l* the upright righteouſneſſe & the unity of the heart in the love, & the true God-ſervice on the earth, whoſe Altar is *m* not made with mens hands, but is prepared of God from the beinning of the world for evermore; & on the other ſide, we confeſſe that all the God-ſervices & Gods of the heathen are but vain *n* mockeries, & for nought els to be reſpected, then for a fooliſh inchantment in the ignorance, wherewith the vain hearts (which know nothing of God, nor of his Law) are bewitched and tied.

l 1 Iohn 17 Eph. 4

m Heb. 9

n Ier. 10

34. Whileſt then the ceremonies which (in contention) men call God ſervices, and as it were Ordinances of Chriſtianity, and which in ſundry manners are brought in out of the Letter, do now bring much wrangling, ſtrife, and diſſention in, therefore buſie we not our ſelves much about them (whileſt that our heart is very little, or nothing at all tied unto them) but rather have more regard, *o* to give heed after the ſpirit unto that which the ceremonies of the Law, and the ſervices of the holy, Church of *Jeſu Chriſt* do require, or whereunto they are adminiſtred and uſed by the holy ones of God, and by the ancient Fathers

o Gal. 5. Heb. 10

Fathers of the holy Church of Jesus Christ, out of the true light.

35. Nevertheleſſe though we ſay we have more regard to attend unto that, which the ceremonies and ſervices of the holy Church of *Jeſus Chriſt* do require, yet do we not therefore deſpiſe the Chriſtian ceremonies or ſervices, as though they were of no value, or were beſides the mind of the Spirit of *Jeſus Chriſt*; O no, that be far from us, but we eſteem them great in their right degree and uſe, *p* as that the ſalvation is with the ceremonies (but not through them) promiſed unto the beliefvers, *q* yet not that it ſhould appear or come out of them.

p Gen. 17 Mat. 28 Mar. 16.

q Rom. 3. 9 Gal. 2. 3

36. For if the ſalvation were bound to the ceremonies, then muſt God needs be a lyer, whilſt he had not ability to ſhew mercifulneſſe unto men out of his grace, nor to ſave them, *r* but that they muſt deſerve the ſalvation through the works of the ceremonies.

r Rom. 3. 11 Eph. 2.

37. Howbeit God abideth true, and gracious, *ſ* but the man is unfaithfull and lying; for the man hath forſaken the covenant of his God, and hath *t* not regarded his promiſes, but abuſed his ceremonies, bro-

ſ Pſal. 116 Rom. 3

t 4 Eſd. 7. 8

broken and despised the right ordinances, and in the ministration of them, hath not attended unto the salvation of the belief, nor yet trusted in God, to obtain the same according to the promises, but is *u* fallen away from the meaning of the belief, gone forth after his own taken on faith, and hath forgotten the rock *x* of his salvation.

u 1 Tim. 4

x Deut. 32. Rom. 9. 1 Pet. 2.

38. Nevertheless, though (through infidelity, and the ignorance of men) the right use of the ceremonies, and the meaning of the true belief, and of the godly promises, be of many men forsaken, *y* yet is God true notwithstanding, and he with-holdeth not that which he hath promised, for his holy names sake; hereby declaring, that he is not unfaithfull or lying as the man is, but an everlasting, *z* gracious and true God towards those that love him, that seek his righteousnesse from the heart, and *a* hunger and thirst after it.

y Num. 23. Deut. 4. Rom. 3. 2 Tim. 2.

z Eccl. 2.

a Mat. 5.

39. For he *b* forgetteth not his Covenant which he hath made with the Fathers, neither doth he break his promises in *c* such manner as he hath spoken them (aforetimes) by the mouth of his holy Prophets, but will (for his own

b Deut. 4.

c Luk. 1.

own ſake eſtabliſh them, and cauſe the
d Pſal. 50 man *d* to ſee his own human unfaithfulneſſe and lying againſt his God, how that the man hath not regarded Gods Covenant nor his promiſes, under the ſervices and ceremonies, which were ordained for him of God; to this end that he
e Exod. 12 13 Mat. 26 Luke 22 1 Cor. 11 *e* ſhould think upon the ſame, to the intent he might be ſaved, accordiag to the promiſes.

40. But not *f* that Gods promiſes are
f Ro. 9. 11 eſtabliſhed out of the ceremonies, or through the works of the ceremonies. O
g Rom. 5 Gal. 5 no, but *g* in the love, according to the ſpirit, and according to the truth out of the heavenly being, through the belief, even as it is promiſed, and as the Scripture maketh mention.

41. Wherefore ſeeing that God hath
b 2 Cor. 4 now out of his grace given us *b* ſuch clearneſſe (under the obedience of the requiring of his ſervice of love) in the ſpirit of our hearts, therefore look we more upon the promiſes, giving heed unto that [namely the *i* love] which the promiſes are
i 1 Tim. 1 eſtabliſhed in, then we do upon the like counterfeited ſervices or ceremonies: And for this cauſe we cannot let our hearts be bound

bound or intangled with any thing that is miniſtred without the true light and ſervice of love, nor yet yeeld to take part either againſt or with it, butdo endeavour our ſelves to the upright *k* righteouſneſſe and holineſſe in Jeſus Chriſt, and to all concord in the love and her ſervice.

k Eph. 4

42. For thereunto were we and all men called heretofore of God the Father, through the ſpirit of Chriſt, even that we ſhould come through faith *l* to the righteouſneſſe in Jeſu Chriſt, and to his true *m* love; and that the ceremonies out of the true light, ſhould for the ſame intent be ſerviceable unto us.

l Rom. 3. 5, 8
m Mar. 22 Iohn 17 1 Tim. 1

43. Now might one here demand if the matter be ſo, why then have ſome yet regard to taking part with fleſh and bloud? And wherefore do ſome yet make conſcience to themſelves, to account the Schiſmaticall ceremonies indifferent unto them for ſome are held captive with affections, in their conſcience, *n* inſomuch that they muſt yet obſerve certain ceremonies, and others againe have ſuch an *o* abhorring of them, that they muſt neceſſarily leave them?

n Rom. 14 Gal. 3. 4, 5
o 1 Cor. 8. 10.

Anſwer.

Answer.

p Rom. 1 Eph. 4

44. Their unbelief *p* and blindneſſe is the cauſe of it, inaſmuch as they believe not the promiſes of God, nor yet underſtand that the ſame are avouched in the ſpirit, but will juſtifie and eſteem themſelves faithfull, either by cleaving to theſe, or by leaving of thoſe ceremonies, and think that before God they ſhould be counted unfaithfull, if their hearts were not ſtedfaſtly bound unto thoſe things, which they *q* have choſen to themſelves, and which without the word of life, and requiring of his ſervice of love, they judge their faithfulneſſe to conſiſt in, not perceiving how unfaithfull *r* and lying themſelves are in their inwardneſſe unto God and his upright righteouſneſſe. For the Lord requireth by his ſervices and ceremonies principally, the inward *ſ* cleanneſſe according to the ſpirit. And even to that end did the old Fathers of the holy Church of Jeſus Chriſt, *t* uſe the ceremonies among Chriſt his believers.

q Col. 2

r Eſa. 59

ſ Ezek. 36 Mat. 23 Luk. 11

t Act. 2. 8 10. &c.

45. But becauſe this is not underſtood nor

nor believed aright by the children of men, therefore know they not alſo what is reckned unto them for ſalvation, nor yet wherein conſiſteth the condemnation.

46. For ſeeing they give reſpect to their unclean conſciences, and are faſt tied to ſomething that directeth not to God and his righteouſneſſe, they cannot therefore perceive nor underſtand what God requireth of them, for their conſciences are ſtained with ſomething which they eſteem for holy, and yet is not of God, and therefore they fear.

47. But if they came to the *u* ſight of the living being of God, which only is holy, and whereby all viſible things are hallowed, and be uſed or miniſtred uprightly, then would they (through the miniſtring of the *x* viſible things) have regard to the everlaſting, & not to the corruptible, either for to fear it, or els for to eſteem the outward, above the profit thereof, as whereby they might in any wiſe be accuſed, and would in the ſpirit love that, which all is comprehended in, and which the ceremonies of the Law of the belief, and of the ſervice of love do point and direct unto.

u Joh. 1. 2 Pet. 1. 1 Ioh. 1.

x Sap. 13. Rom. 1.

48. So then the ſumme of all that God requireth

y 1 Reg. 15 requireth of us, is y an obedience which is after God, and not after the manner of men, or according to elementish working;

z Ezek. 36 1 Tim. 1 a Psal. 51 namely, *An* z *upright heart towards God and his righteousnesse,* a *willing spirit, and a pure unspotted conscience in Jesu Christ.*

b Heb. 6. 10 49. *b* Let us hereunto, in the obedience of the requiring of the service of Love,

c 1 Tim. 1 d Rom. 12 1 Pet. 1. 3 e Rom. 12 2 Cor. 13 Heb. 12 proceed on with *c* unfained faith, in *d* brotherly love, and in *e* a peaceable mind; for therennto are we called, and this same is the upright Salvation, which God maketh choice of in us.

Take it to heart.

Chap. XVIII.

1. Wee are exhorted to accept of the proffered Grace, and to grow up in Righteouſneſſe, unto the Glory which ſhall be revealed at the laſt. 3. Not to binde our Conſciences to any outward thing, nor to aſſume any Libertie to our ſelves. 11. To take heed of Halting on both ſides, and of Mixing with the World. 15. Wee are at firſt called to Sanctification, and not to much Confeſſing with the mouth. 16. Chriſt (indeed) is to be confeſſed: but how?

SEeing then (Dearly-beloved) that ſuch a godly ſight is now in theſe dangerous times by Gods Grace appeared unto us, that we ſenſibly perceive in our ſelves the divine Calling to the ſame: (which appeareth unto us, not out of Fleſh nor Blood; but is brought unto us out of the heavenly Truth, or Loyns of Jeſu Chriſt, through *a* the holy Ghoſt, *b* for to cleanſe our hearts through Faith, according to the Promiſes; the which is *c* the bleſſing and increaſe of God, that is not tyed unto any working of men, but is the power of God the Father himſelf, for *d* a pledge of our Inheritance:) therefore let us take heed to ſuch an appeared *e* Grace, and *f* not turn us away in the time of the godly

a Acts 2.
b Acts 15.
c 1 Cor. 3.
d Eph. 1.
e 2 Cor. 6. Hebr. 12.
f Heb. 3.

ly calling of Salvation, but give over our hearts (in the beleef) thereunto [namely, to the obedience of the Love, in the Spirit] and ſo (with all inclination of love, with lowly hearts unto God, and with
g Eph.1.4. long-ſuffering) *g* grow up and increaſe
1 Pet.2. in the Righteouſneſſe and Holineſſe that are pleaſing unto God, that we may be a ſeat of the holy Triumph of our Lord Jeſu Chriſt in his Coming. Which heavenly cleerneſſe of the godly Triumph, and of the glory of his Chriſt in the Spirit,
h Rom.16. Epheſ.3. Col.1. 2 Tim.1. *h* hath hitherto been hidden from the World, and hath ceaſed, becauſe it ſhould be *i* diſcloſed and made manifeſt (in holy
i 1 Pet. 1. Glory) in the laſt time, to the joy of the Beleevers, that hope for the ſalvation of upright hearts.

2. That truly is it which God requireth, and whereunto all Gods Prophets
k Joel.2. Acts 2. have born witneſs: And *k* it ſhall come to paſſe (ſaith God) in the laſt dayes.

3. Therefore let no man now make to
l Col.2. himſelf any conſcience, *l* nor ſuffer his heart
Gal.4. 5 to be bound or tyed by any earthly outward thing, that he be not thereby hindred for coming to the purity or ſanctification of the heart, which (out of God) cometh to paſſe in the Spirit.

4. Let

4. Let no man alſo take any thing upon him to any intent of Liberty, whereby to live *m* in the apple of conſcience, after the minde of this World. For (in ſuch a courſe) the Liberty ſhould be wholly abuſed, and be unto us an occaſion *n* to uſe liberty according to the Fleſh, and utterly to fail of the upright *o* Liberty in Jeſus Chriſt.

m Gen.3. Eph.4.
n Gal.5. 1 Pet.2.
o John 8. Rom.6.

5. But ſeeing that we have now obtained an upright liberty in Jeſu Chriſt (under the obedience of the Love) in the uſing of the Services and Ceremonies; and that both it, and the manner how we are to uſe the Ceremonies uprightly (in theſe dangerous times, is riſen up unto us in our hearts, and vouchſafed us of God, therefore are we to look into this Liberty after the Spirit, for to uſe it to a growth of the upright life in the Spirit, that there may *p* remain a ſeed to preſervation: for then will the God of heaven (now in the laſt time) make his holy Name, and his ſecret Wiſdom famous and notable, againſt all the wiſe of this World, *q* who by their own wiſdom, do not underſtand the ſecret Wiſdom of God.

p Iſa.1.10. Rom.9.
q Mat. 11. 1 Cor. 1. & 2.& 3.

6. Hereunto let your hearts be inclined, ye Dearly-beloved, and not to the infi-

delitie of the blinde World, nor to the contention of the seditious Letter-learned. And
r Eccl.4. & 27. Gal.6. *r* in any case take heed to your time, ye that are come to such a sight, and to the holy calling of the godly love; and thank God from the heart (with a cheerful mind)
ſ Tit.2. *ſ* for such an appeared grace, out of the bountifull kindnesse of his love, in this last abominable time, whose end reacheth to
t Mat.25. Rom.2. 2 Pet.3. *t* the destruction or condemnation of all wicked men.

u Prov.4. 7. Let your eyes of the spirit, and *u* your whole heart of Understanding stand ever fixed or bent upon the upright life. Look not about after the corruptible being, but love the happinesse of preservation, which is (through the Word of truth) in all love proffered unto you; else shall you be found empty and without understanding,
x Jer.7.8. with all the *x* conceited Wise of the blind World, which, with all her own wisdom,
y Isa.29. 1 Cor.1. must needs *y* go down, and Gods wisdome (though unto the World it be a foolishnesse) shall in the love stand firm for ever.

z 1 Cor.1. 8. For Gods foolishnes it *z* wiser then all the wisdom of the subtil wit, or understanding of the flesh. For, if the man should have the right in his wisdom, doubtlesse

leſſe God muſt needs be in the wrong.

9. Therefore abideth the Saying ever ſtedfaſt; a *God only good and true in trying, and all men (of themſelves) deceivable and lying.* a Pſal.116 Rom. 3.

10. Which deceivable and lying *b* being the man ought, before all things, to eſchew, even as a Canker, and with the heart to cleave to none *c* whoſe minde, will, and deſire hath any delight and pleaſure in the ungodly being of the confuſed world: *d* yea, though it were even Husband, Wife, Children and Kinsfolks, Father or Mother, Siſter or Brother, Maſter or Servant; Nay, be he who he will, ſo farr as he cleaveth willingly to the evill. b Eccl.21. c Pro.1.3. 1 Joh.2. d Mat.10. Luk.14.

11. Oh! Take heed to your ſelves, that in any wiſe ye go not (with the heart) lame or limping *e*, nor halt on both ſides: that ye ſeek not the living God, with retaining the Divels nature; *f* nor Chriſt, with keeping the Belialiſh ſpirit of Antichriſt; nor the righteouſneſſe, by retaining any unrighteouſneſſe, to the intent that in ſuch a mixture ye periſh not with the wicked erring World, which deſireth to ſerve God and the Divell together. e 3 Reg.18 f 2 Cor. 6

12. With thoſe which are ſo minded, *g* hold not your hearts common, or at uni- g Supra 16

tie; you [I mean] that have a longing to God and his Righteouſneſs; but rather be ye againſt them, [namely, againſt ſuch as withſtand all Righteouſneſſe, and the Uuitie in the Love;] yet not with the Mouth, leſt ye be burthened with any thing to your hinderance in Godlineſſe:
h Pro. 4. *h* but with the Heart, Minde, and Life. For in the ſame oppoſition is the right Preſervation in Jeſus Chriſt which God eſteemeth.

13. Nevertheleſſe, unto the lovers of Righteouſneſſe, who have minded Love, Concord and Peace, or do endeavour therafter, we are to ſpeak (according as their
i 1 Pet. 3. Underſtanding can bear) *i* of the lively hope which is in us, [to wit, ſo much as ſerveth to edification, and may be godly to hear;] and ſo become full of the Spi-
k Eph. 1. Phil. 1. Col. 1. rit, and *k* knowledge of ſpirituall wiſdom in all love.

14. Many have indeed heretofore (as it is reaſonably well known unto many of us) ſpoken of Letter and Scripture abundantly, rehearſed every mans Failes, both of the Spirituall and Temporall, and (according to the Hiſtories of the Scriptures) confeſſed their Underſtanding; and yet have not marked nor known in what ſort

or

or being they ſhould prepare their *l* hearts before God: and ſo, by their untimely zeal, have caſt themſelves into the hands of the World, and plucked a yoak *m* or burden upon their necks, which they were not able to bear.

l Eccl. 2.

m Act. 15.

15. Keep your ſelves, yee Deerly-beloved, from ſuch things. For, at firſt, God calleth us *n* unto Sanctification in the Spirit, and not unto much Confeſſing with the Mouth.

n 1 Theſ. 4. 2 Theſſ. 2. 1 Pet. 1.

16. Now, if any man ſay, Chriſt hath taught to *o* confeſſe him; That is right indeed, if it were well underſtood.

o Mat. 10. Mat. 3. Luk. 9. & 12.

17. But, O Beloved! tell me, I pray you, How will ye confeſſe Chriſt, *p* whom ye know not, or before ye have, in *q* death and life, followed and put him on?

p Joh. 1. 5. *q* Rom. 6. 8. 2 Cor. 4. Phil. 3. Col. 2.

18. True it is, ye have read or heard of Him in the Scripture; nevertheleſſe, many have never ſeen *r* his ſhape, and his love dwelleth not in them: and therefore they underſtand not what they confeſſe. For how ſhould you by any means confeſſe Chriſt, before *ſ* he have his ſhape in you, and that ye *t* be made partakers of his being?

r Joh. 5. *ſ* Gal. 4. *t* Joh. 17. Heb. 3. 2 Pet. 1.

19. Know yee not, that it is written, how that Chriſt ſaith to his Father, *u* I

u Joh. 17.

have given them the cleerneſſe which thou haſt given mee, that they ſhould be one, even as we are one: I in them, and Thou in Mee, that they may be perfect in one, and that the world may know, that thou haſt ſent mee, and thou haſt loved them, as thou haſt loved Me. Father, I will, that where I am, there may they alſo be with me, whom thou haſt given me?

20. Ruminate upon the ſenſe, mark well the ground, underſtand the Scripture, and take a view of your ſelves, whether yee have received of Chriſt ſuch a cleerneſſe or not; and whether he be one with you, and ye with him, and with the Father.

21. Now, if it be thus with you, to wit, that ye be come to ſuch a *x* ſanctification in the Spirit, through Chriſt, then ye know who he is for to confeſſe him; and yee know him, how that he is *y* the like image of his Father, one Being, Spirit or Life with the Godhead *z*, who hath neither beginning nor ending.

x 1 Theſ. 4
2 Theſſ. 2
1 Pet. 1.

y Heb. 1.

z Apoc. 1.

22. He ſaith alſo, a *I am the Way, the Truth, and the Life; no man cometh to the Father, but only through Me.*

a Joh. 14.

23. Moreover, b *I am the door of the Sheep;*

b Joh. 10.

Sheep; if any man enter in by me, he ſhall be ſaved.

24. Therefore have regard to the ground of the Scriptures, how (in all things) they point us unto Chriſt, to the intent that he ſhould have his *c* ſhape in us; and that we ſhould be in all upright righteouſneſſe and holineſſe *d* partakers of his Being, if it were but rightly underſtood. For it is unpoſſible *e* to know the Spirit of Chriſt, with an heart that is cloathed or covered with a mind of the Fleſh.

c Gal. 4.

d Joh. 17. Heb. 3. 2 Pet. 1.

e Exo. 33. Rom. 8. 1 Cor. 2.

25. If Chriſt therefore hath a Shape in you, *f* and you beleeve in him, as the Scripture ſaith, then may you confeſſe him rightly: Howbeit, not out of your imagining, nor according to your knowledge out of the letter, as the learned in the letter and the common people do, that are without the communiality of the love of Jeſus Chriſt; but confeſſe him out of the ſhape that he hath in you, through ſuch a cleerneſſe as *g* his Apoſtles confeſſed him by; even as it is written,

f Joh. 7.

How men ſhall rightly confeſſe Chriſt.

g Joh. 1. Acts 2. 2 Cor. 13. Gal. 1. 2 Pet. 1.

26. That which was *h* from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled

h 1 Joh. 1.

of

of the Word of life. And the life appeared, and wee have ſeen it, and do teſtifie and publiſh unto you the eternal life, which was with the Father, and is appeared unto us.

27. Here may every one look into himſelf, whether he alſo do thus know Chriſt, before he teſtifie or confeſſe much of him: otherwiſe he knoweth not what he confeſſeth.

28. Therefore, we muſt firſt be turned unto Chriſt according to the Truth; that *i* is, *i* in Hope, through Faith, unto the righteouſneſſe, and ſo, with good will, ſtand firm thereunto in the beleef, *k* take up daily our croſſe in the obedience of the holy Word of the Spirit of the love of Chriſt, and follow him with patience in our ſouls, to the ſalvation, untill he obtain *l* a Shape in us, and his death *m* of the croſſe becom a joy unto us; and ſo in the truth know him, to the intent we might confeſſe him rightly.

i Rom. 5. Gal. 5. 1 Pet. 1.
k Mat. 10. & 16. Lu. 9. 14.
l Gal. 4.
m Gal. 6.

29. For the heart muſt be turned into him, and he into our hearts; and then may wee rightly confeſſe him with the mouth. Or thinkeſt thou, O thou man, that this pleaſeth God, to ſpeak of God ſometimes *n* with the mouth, and ſo to confeſſe

n Mat. 7.

confeſſe his Chriſt (not reſpecting among whom, or to whom) of whom a man knoweth nothing at all, and whiles your *o* heart remaineth ſo far eſtranged from Chriſt, and from his upright Righteouſneſſs and Holineſſe in the Spirit? O no: whoſoever taketh it ſo, ſhall be deceived therein.

o Iſa.29. Mat.15.

30. For, if thine heart be not turned to Chriſt and his Service of love, neither be inclined to the *p* ſanctification in the Spirit, and thou, through the beleef of the truth, doſt not, with inclination of the love, *q* grow up therein, then is all thy faith and confeſſing unprofitable, and unpleaſing to God and his Chriſt.

p 1 Theſ.4 2 Theſſ.2 1 Pet.1.

q Eph.4.

31. If thou therefore, O man, doſt either deſpiſe, or haſt no regard unto that which is [out of love] held forth, or witneſſed unto thee, thou ſhalt ſurely lament it at the laſt, namely, in thoſe dayes when Miſery ſhall fall upon thee, and that thou ſhalt ſee the Triumph of the glorioufneſſe of Chriſt, *r* in many thouſand Saints, coming *ſ* from the riſing of the Sun, and going down; from the mid-day, and from the North or mid-night; and that they *t* ſhall with gladneſſe be aſſembled (as a Kingdom of God their Fa-

r Jude 1.

ſ Iſa.43. & 49.

t Iſa. 51. & 52.60. 61.62.

u Mat.8. Father) unto *u Abraham, Iſaac,* and *Ja-*
x Mat.8. & 25. Luk. 13. *cob,* and unto all the holy Prophets; *x* and thou then ſhalt finde thy ſelf ſhut out of doors.

32. And therefore now have ye all re-
y Pſal.51. Iſa. 57. 66. Micah 6. *z* Pro.1. gard *y* to an upright heart and meek ſpirit, according to the ſpirit or life of Chriſt, and *z* ſeparate your ſelves from the wayes of all the uncircumciſed and unbeleeving.

33. Howbeit, not outwardly with the
a 1 Cor.5. body, or with words; *a* for then muſt ye go out of the world, and abide in no place,
b Iſa.5. 9 60. 4Eſd.14. for the unbeleeving darkneſſes *b* have co-vered the world every-where. But *c* ſe-
c 2 Cor.6. parate you from them with heart and ſpi-rit; Beleeve the good in the love, and be-
d Apo.18. come likewiſe a light in the Lord; *d* ſo ſhall ye not be partakers of their ungod-lineſſe.

34. This write I unto you, ye Deerly-beloved, for this intent, even to ſtir you up hereby to a pure minde, and to that piety which God regardeth: alſo for a warning of deſtruction to come; and that ye may perceive, how that men are to ſtand unpartiall (according to the requiring of
e 2 Pet. 1. the Truth) for to uſe well the *e* common love, and to know the upright confeſ-

ſing

ſing of Jeſus Chriſt: whereby to underſtand (ſo much as the Lord, out of his grace, permitteth us to ſee) wherein the calling of our ſalvation conſiſteth, to the intent that no man, through miſunderſtanding or vain imagination, deceive himſelf, or be deceived by others.

35. If now any man be drawn away, *f* or lead aſide from this good underſtanding which we bear witneſſe unto, let ſuch a one turn him again to the Good (that his inclination to Gods requiring be not in vain,) and lament and bewaile his ignorance, that the Lord may be gracious unto him; and ſo apply himſelf, with whole heart, minde, and will, to the upright righteouſneſſe, which in the Love abideth firm for ever. *f* Gal. 1.

CHAP.

Chap. XIX.

1. *Of the common Saying, They ſhall be all taught of God; How it is miſtaken, and with what hurt,* 11. *Who they are, and how they order themſelves, that ſhall be taught of God.*

THere goeth alſo a common Saying abroad amongſt many, and it is Scripture, [the which is recited in the firſt Book of the *Glaſſe of Righteouſneſſe*; and alſo in many mo places of our Writings]
a Iſa. 54. Jer. 31. *a* They ſhall all be taught aright of God, and *b* by his Spirit.
b Ezek. 11. & 36. Joel 2. Acts 2. 2. Now, whiles ſome that have heard and ſpoken of this Sentence, underſtood not the Scripture, nor rightly took heed to the ſenſe of the Word, therefore they have not explained the meaning of the Word aright.

3. Alſo ſome that have heard it, have let the counſell of the Word go, and ſo are fallen into the forgetting of the good, turned away from the deſire to the Righteouſneſs, and from the hope of Salvation, according to the Promiſes, and have ſticked unto
c Rom. 1. Epeſ. 4. *c* covetouſneſſe and luſts, the ſnares of the confuſed world.

4. Truly, thoſe that cleave to the Word, and

and his Service of Love in ſuch a ſort, and do ſo take and underſtand it, they have conceived altogether amiſſe of the Word and his requiring; and therefore they are *d* become vain in their underſtanding: Inſomuch, that they forſake the Scriptures and Exhortations to the good all alike, and do let the converſion to God, and to his Righteouſneſſe, utterly dye out of their hearts; ſpeaking thus with unrepentant hearts, out of the vanity of their minde, (not diſcerning the upright underſtanding) *It muſt all come of God; There is One that giveth all; For it is God onely that can teach us; Of him muſt we receive all, and no men can give it us.*

d Rom. 1. Epheſ. 4.

5. This they ſay well; and run yet nevertheleſſe forth, as if there were no God, nor Miniſtring of his Word, that loved or required the Righteouſneſſe; and do not once know, nor conſider the eſtranging or *e* falling from their God, whereby to turn them again to him and his Righteouſneſs, and to ſhew repentance or *f* amendment for their ſins; and ſo in all humility to have regard to what purpoſe God hath given his Promiſes, and annexed or ordained the Miniſtration of his Word under the obedience of the love therunto, wherby they might receive

e Iſa. 1. 59.

f Matt. 3. Luk. 3. Acts 3.

ceive of him the vertue of ſalvation. For
g Iſa. 57. 66. out of ſuch a heart of humility *g* the hum-
4 Eſd. 8. ble do always in God finde their ſalvation;
Eccl. 3. and not the ſtout hearts, that do not eſteem
Jam. 4. of Gods righteouſneſſe.
1 Pet. 5.

6. O God! How dangerous a time
b 1 Tim. 4 is it now *b* in theſe laſt dayes, through
2 Tim. 3 the miſunderſtanding of the children of
2 Pet. 3. men!
Jude 1.

7. What a number of falſe and venemous windes do there blow among the children of men, to the hurt of their ſouls, and to a drawing of them away from the Righteouſneſſe!

8. Oh, That there were in every one an hearty deſire to the good! then might they be protected and defended from the bewitching of the falſe windes, which make the heart negligent to the upright Good, and bring it either to the bewitched Humility, or to the Luſts of the vain world.

9. Therefore it is expedient to have a
i Prov. 1. regard to Underſtanding, *i* to take heed
2. 3. 4. to the Wiſdom, to eſteem much of God-
8. lineſſe, to account the upright Righteouſ-
k Sap. 7. 8 neſſe *k* for the moſt precious, above all Riches, and to make choice of the Long-ſufferance, with the foreſightfulneſſe as Superintendents.

10. This

10. This did the holy Fathers in times past give heed unto; *l* and so God taught them in his wisdome, and preserved them, that they were not partakers of the plagues of the ungodly. l *Sap.* 11. *Eccl.* 44. 45, 46.

11. Wherefore let every one understand the meaning of the Word aright, and take a right view, that he may know who he is, and how he ought to apply himself to be taught of God, and to be endowed with his Spirit, and what manner of people God will choose for his holy people.

12. Truly not such, *m* as with their hearts cleave unto the world, love the Evill, *n* and in all things let go the counsell of God. Neither yet such, *o* as hang their Hearts in buying and selling, upon coveteousnesse, or *p* in eating and drinking, upon gluttony; or in marrying, or being married, upon unchastnesse; or upon any vain transitory rejoycing, whether it be in building or in planting; and who in all their doings doe not attend nor have regard unto the works of the Lord, as it came to passe in the times *q* of *Noe*, and in the *r* times of *Lot*. m *Sap.* 1. n *Pro.* 1. o *Mat.* *Luk.* 17. 21 p *Rom.* 13 1 *Cor.* 10 q *Gen.* 7. r *Gen.* 19

13. For all those, whose hearts in the time of *Noe*, clave not to Gods righteousnesse, but had a Lust, and gave over their hearts

to the vain corrupt things: they marked not the work of the Lord, neither had any respect to the preservation of the Righteous, nor yet feared the punishment, which then was ready to come upon all wicked men. Of all this they knew nothing, till the Flood came upon them, and tooke them clean away.

14. Therefore understand and know the preservation of godly men in these last dayes, and consider well the meaning, who or which they are, that shall be taught of God, and in what course they walke (the which we have in some measure expressed,
f 1 *Glass.* 7 f in the first Book of the *Glasse of Righteousnesse*, and doe here at this present expresse it:) namely, they are those that
t *Mat.* 5. 8 t have hunger and thirst after the Righte-
u *Judith.* ousnesse, u that submit their soules to the obedience of the gracious Word, and his
Eccl. 2. 3 Service, x and continue daily in prayer (not
x *Luk.* 18 in many words, y but in the Spirit, with de-
y *John* 4. sire to the Lord and his Righteousnes) that
Eph. 6. they may obtain grace at the hands of *God*,
Phil. 4. to live z in his righteousnesse, with an up-
z *Luke* 1 right heart, and pure spirit.

15. These are sorrowfull for their sins, and sighing over them, suffer not their soules to be quiet, so long as they know or feele

in

in themſelves any vain or naughty Being, which their hearts are tied or bound unto: or ſo long as any thing in them doth reigne over them, which is not GOD, becauſe they may not in all things ſerve their God onely.

16. Theſe that love the good Being from the heart, doe ſeek in God to obtaine the ſame, and doe labour and zealouſly endeavour thereafter: a For they ſeeke and finde, they knock and it is opened unto them, they aſk and receive: not in preſumptuouſneſſe, as though God owed it them, becauſe of their ſeeking, knocking, and asking. O no: they looke not upon their own doings, but labour onely for this, even how to pleaſe the Lord, giving themſelves over thereunto with humble hearts, according to the Spirit, and acknowledge that they are not worthy of ſuch Grace, thus to be accepted and eſtabliſhed in Gods truth and love.

a *Deut.4 Jer.29. Mat.7. Luk.12.*

17. With ſuch humble hearts doe they through the Love and her Service, ſeek to find grace and peace at the hands of God the Father, and not the ſubtile knowledge, b which maketh the heart ſtout and lofty: c but they ſeeke above all, and afore all things, the Kingdome of God, and his

b *1 Cor.6*

c *Mat.6.*

Righteouſneſſe. The which are the gifts of God, that God richly bringeth in the everlaſting life, unto ſuch as worſhip and love him.

18 For thoſe that pray unto him for an upright heart, and for a new and pure Spirit, *d* he doth not endow with an evill heart or a wicked ſpirit (though ſometimes the evill heart, or unrighteous ſpirit make up it ſelfe there-againſt: yet is the ſame taken away *e* through the Beliefe, in the Croſſe or patience of *Chriſt*, upon hope of the good that is for to come:) but they obtain faithfulneſſe and truth, *f* and the righteous Spirit, with an heart of meekneſſe and love. And that is *Chriſt*, or the *Anointed*, which is holy, and teacheth right. It is true.

d *Luk.* 11

e *Eph.* 6.

f *Luk.* 11

19. After this manner do they apply themſelves that will bee taught of God, and his *Chriſt*, out of whom God will prepare him an *g* acceptable people, to be a remnant for himſelfe in the deſtruction of the wicked world. Yea it ſhall be a *h* poor plain people: (not after the outward ſight of the eye, but according to the hidden inward man) ſuch as hope on the Lord, and in the Spirit, relye and truſt upon his Name. And theſe ſame, yea ſuch doth God chooſe unto him for his people, for to magnifie his holy Name in them for evermore.

g *Tit.* 1.

h *Eſa.* 41 *Soph.* 3. *Luk.* 12.

20. For conſider, ye beloved, how ſhould any man be taught of *God*, or *Chriſt*, that will not give eare to his teaching or counſell, but doth as Gods enemy, cleave unto and love the *i* Devill and the World, which do openly reſiſt God?

i *Joh.* 8. 1 *John* 2.

21. Therefore oughr the lovers of the Truth, which hope for the ſalvation of the perfect Being, utterly to put out of their hearts *k* whatſoever concerneth the vanity or misbehaviour, and every thing which the heart, contrary to God & his Righteouſnes, is bound or tied with, ſo much as in the Lord they are able, and ſo to give over themſelves to God, that Gods goodneſſe may have his place in them, and not any ungodly Being.

k *Prov.* 1

22. Alſo all lovers of the Righteouſnes ought to *l* reach the hand, and to *m* exhort one another to the ſame: *n* and ſo in one manner of Belief, to ſtrengthen each other towards ſalvation with a good courage: *n* and to have regard to the ſure propheticall Word [to wit, to the Service of the Love, adminiſtred in his time] to treat thereof: *o* to break that ſame bread among each other in ſtilneſſe: and to perſevere or abide ſtedfeſt in prayer, till *p* all coverings (wherewith their hearts, after the fleſh, or accord-

Eph. 4. m *Rom.* 15. 2 *Theſ.* 5 *Heb.* 3. 10. n 2 *Pet.* 1 o *Act.* 2. 20 p *Eſa.* 25 2 *Cor.* 3.

ing to the visible, are covered) bee done away: and that the pure or cleare [that is to say, the spirituall, heavenly, and uncovered Being of *Christ*] *q* appeare and come in their spirit, to the intent that so they might *r* know, and cleave fast unto the living *God*, and his *Christ*, in the spirit (even as he, blessed may he be, is a Spirit) & in all Love (wherein the Law and the Gospel of the Kingdom and the doctrine thereof, is *s* fulfilled) might with all their understanding, will and desire, live the upright righteousnesse of *God*: *t* and that *God* likewise may be the most best beloved, and his Righteousnesse *u* their most pretious Treasure, worthy to be esteemed high above all.

q 2 *Cor.* 3.
r 1 *Joh.* 4. 2 *Cor.* 5.
‖ *Rom.* 15 *Gal.* 5.
1 *Tim.* 1.
t *Deut.* 4 *Mat.* 22.
u *Mat.* 13.

23. Whosoever now doe thus, with an inclination to the same, stand in a good will, to them belongeth the blessing and happinesse promised of *God*: to whom it is also promised, *x* that they shall bee made the children of *God*, and be blessed with the dew of his increase, and be anointed for *y* Christians with the oyle of Love and of his Spirit or Christian nature: yet not out of flesh and blood, but out of the holy Divine Being.

2 *Cor.* 4.
x *Psal.* 82. *John* 1.
y *Psa.* 45

24. When the man therefore is thus joyned unto God, then may he with God, rightly

rightly possesse all things, and understand and know; whereout the horrible destruction cometh upon the Children of men.

25. Wherefore the man should feare his God, that he might come to the godly wisdom, and might cleave unto that which is right and reasonable, to the intent, that he might not perish with the wicked.

26. For wisdom, z is much better then Gold and Silver. Righteousnes much worthier and precioufer, than all Pearles and precious stones; and prudence much more honourable, puissant, and strong, than all Castles, Cities, and Fortresses, also mightier than the multitudes of the Armed. The feare of God doth more quiet the heart in a little, than do abundant Riches in all the pleasures and delights of the world. It shall in his time be found and known to be even so. z *Pro. 8. Sap. 7.*

27. Unto this holy and divine wisdom, apply ye your hearts, ye dearly beloved, and be ye warned in this dangerous time, in which, all foolishnes and ungodlines beareth sway: whose end reacheth a to the most horriblest destruction. a *Heb. 10*

28. For so it cometh, which is for to come, and all ungodly being shall make up it self

b *Esa.*13. and be astonied, after that it shall *b* feare, tremble, and quake, and be compelled in the beholding of his own destruction, to suffer the vengeance of the fire, but the godly shall obtain peace.

29. Therefore take heed, feare God, stick fast to vertue, humility, and meeknes, least ye remain in the ungodlines, *c* and be made partakers of her plagues.

c *Apo.*18

d *Mat.* 24. *Luk.* 21. 1 *Pet.* 5.

30. Watch *d* and pray, and be reformed or justified, and stand fast upon Gods promises.

e *Gal.* 6. f *Jam.* 1. g *Esa.* 1. *Jer.* 4. *Ezek.* 36 *John* 3. h *Eccl.*2.

31. Observe your time, *e* unto sanctification, *f* and behold in you daily the spots of your spirit, in the *Glasse of Righteousnes*, and wash you, *g* with the cleane waters, in the laver of the Love; & be purged in your spirit, *h* in the Fornace of the lowlines of heart, and so love that thing which is right and reasonable.

CHAP.

Chap. XX.

1. The Author hath kept back nothing, that is neceſſary to Salvation. 5. And therefore cleareth himſelf of the Mans deſtruction. 8. Yet if any do know any better thing, he deſireth that they will ſhew it out of love, as he hath done. 10. A Councel to all lovers of the truth, how to behave themſelves. 19. Shewing them what God requireth. 26. He willeth, that men deſire not to have all at once. 30. Many ignorant beginnings, have brought men into divers miſunderſtandings: eſpecially into ſecurity. 39. From which he exhorteth to return with a new courage, unto the ſervice of the love. 43. Of divers that are diverſly diſpoſed to errour. Some to reſt upon themſelves, ſome upon their Liberty, ſome regard neither ſin nor Grace, ſome ſtraiten themſelves to get the promiſes: and afterward grow inſolent upon their own worthines. 57. Whereof he willeth to beware.

BEhold ye beloved, according to all that in my labour I have been able to do, howſoever the ſame be plain, and not to be compared to the ſtile of the ſubtile and flowred

flowred eloquence) I cannot tell that I
a *Rom.* 16 have (according to the ſight which is *a* re-
Eph. 3. vealed unto me, out of Gods grace) kept
Col. 1. back any thing from the man, that ſerveth,
2 *Tim.* 1. or is needful for him to know either to his
Salvation, or elſe for a warning unto him, of
the preſent deſtruction, and of that that is
to come.

2. Have regard to the time, and reſpect
b *Eph.* 3. an unpartial heart in the Righteouſnes *b* Be
eſtabliſhed in the love, and be ſtill mindful
of the ſame.

3. I have ſhewed my ſervice out of the
inclination of love: howbeit, I have writ-
ten againſt none in particular, but before all
underſtandings indifferently: I have weigh-
c *Eſa.* 28 ed the equity, *c* in the ballance, meaſured
Eccli. 21. the Rigiteouſnes with the Square and Line,
and deſcribed the Righteouſnes in Letters,
according to the life, the inward life out of
God, [to wit, his good nature] I have ex-
preſſed, and the outward righteouſnes of
man, have I not left out. To the intent, that
it might all go rightly forward in the true
Beeing, and that no man might be bewitch-
ed, or bound with any opinion or bewitch-
ing of ſpirit; but that every one might ac-
cording to the truth, and in the love ſtand
free in God.

4. Lo,

4. Lo, God *d* is my witnes, and Heaven and Earth alſo; that in all my writing I have neither ſought nor deſired any other thing, but the ſalvation of men in the love. The Lord of his mercy vouchſafe us to find grace in his ſight, *e* & lead us in his wayes, for to cleanſe our hearts by *f* his righteous ſpirit and by faith, to the end, we may know him in the truth, and be defended from all the errors and abominations of the wicked world.

d *Deut.* 30. *Act.* 20. e *Pſal.* 86 f *Pſal.* 51. *Act.* 15.

5. Behold and awake, *g* in the ſpirit of your minds lay hold of underſtanding: look to your ſelves, *h* and let not the errors of this world delight you. I cleare my ſelf this day before you all, and before all thoſe that willingly deſire or be minded to error, or to the wicked world, that my Councel and will is not ſo.

g *Eph.* 5. h 1 *Joh.* 2.

6. If any man therefore take pleaſure, or be addicted to the world or to her vanity and abominations: and do deſire to fix his heart thereon. The ſame erreth through the pleaſing of his own mind. But as for me, I cleare my ſelf of his deſtruction.

7. For lo, I have out of the inclination of love, called and bidden you all out of the abominable World, unto converſion

to

to God, and unto Repentance, and unto Amendment, and have herein warned you all sufficiently: I have distinctly shewed you (as much as I might do and saw necessary) both death *i* and life, destruction and preservation: I have witnessed and pointed forth the God of life, which hath made Heaven and Earth, his Statutes *k* and Ordinances which stand fast for ever, (wherein all the upright Fathers have lived, and which all Gods Prophets have born witnes of) I have also distinctly marked out. Therefore shall no man (that heareth or readeth our writings, be able to *l* excuse himself, as though that we have hidden the Councel or Will of God from him in any thing.

i *Deut.* 11 *Jer.* 21. *Eccl.* 15. k *Deut.* 4 1 *John* 15

8. Nevertheles, if there be any greater God, then the God of *Israel*, which hath made Heaven and Earth: If there be now any better Law or Ordination, then his Law: *m* Or better Statutes and Ordinances, then Gods Statutes and Ordinances, according to his Ordination: If there be any perfecter life then the *n* love, as is witnessed by his *Christ*: (for through the very same was *o* the life aforetimes published, which is everlasting: and on that same, or to that same everlasting life, is even our service and pointing also.)

m *Deut.* 4 n 1 *Cor.* 13 *Col.* 3. 1 *John* 4. o *John* 1.

Or

Or if thre be any thing in any body, or if any man hath any better thing, that excelleth the everlasting life and the Love, which we bear witnes unto, let him manifest the same unto us, or let it out of Love be known unto us, to the unity of heart in the Love, even as we to the self same unity, do witnesse, manifest and publish, the everlasting life, and his righteousnesse of the Love and of the upright being.

9. Or if any man perswade himself, that he knoweth some better thing, which pointeth nearer or clearer to the Almighty, than the holy Spirit of the Love and of the everlasting Truth doth testifie and point unto us, (by which Testimonies, he *p* bringeth, and leadeth us into all Truth:) Let the same man make himself apparent unto us under the obedience of the Love, with an unpartiall mind; and not withhold from us the most best, for to serve in the unity of heart in the Love, as is said, in upright godlinesse, the living God onely; For even thus standeth our whole heart affected.

p *Ioh.* 14.

10. Hereunto be ye now all armed and well disposed, O ye lovers of the Truth. Beware that ye sleep not, *q* seeing it is now a time to Watch; but awake in the Spirit: and abide in any wise in the Hope, untill

q *Rom.* 13. *Eph.* 5.

untill ye ſee the light to the life your ſalvation.

11. Make not hardly any light account of it: caſt it not with the unregarding ones, in the wind; but have reſpect alwaies unto the good, and this ſervice of the Love ſhewed on you; which is in Letters deſcribed and miniſtred unto you, to a godly life, ſtretching to the Love, turn not aſide from you; but take *r* the ſame to heart: and grow therein, to an upright being of the Love. And ſo then ſhew your unpartiall ſervice towards one another, according to the upright nature and being of the Love; For the Love to the unity of the brotherly nature requireth ſuch things, to the intent that the everlaſting true God, might in ſuch upright *ſ* righteouſnes and holines as pleaſeth him, and in the eſtabliſhment of his promiſes onely be obſerved; and the earth likewiſe *t* with righteouſneſſe, faithfulneſſe and Truth, be inhabited. Towards this let us go forward, in a meek ſpirit.

r *Deut.* 6. *Prov.* 4. ſ *Eph.* 4. t *Eſa.* 60. 61. 2 *Pet.* 3.

If ye hear any thing that ſoundeth unto you ſtrange or *v* abſurd in your eares, yet be not bitterly minded: but follow after long ſuffering, and blaſpheme nothing.

v *Hoſ.* 8.

13. Let every one which is not to be ſpoken to, or to be councelled, runne to an

end,

end, with his understanding; and grow ye up in stilnes, and singlenes of heart, x praying God for Wisdom, and for an upright sight in the Truth; But tie not your hearts unto any thing, save onely, to the good life of the Truth; y For that shall make you free.

x *Sap.* 9. *Jam.* 1.

y *Ioh.* 8.

14 Above all things ye beloved z follow still after the Love, For there neither is, nor shall be, any thing that may excell her. a The Love is the cheefest good, the Truth a light to the life, and the Righteousnes our joy. Hereunto let our hearts be affected: for herein standeth the praise of the Lord.

z 1 *Cor.* 14. *Col.* 3.

a *Deut.* 6. *Mat.* 22 1 *Cor.* 13 1 *Tim.* 1

15. Thus let us forsake all bewitching of the Spirit: and depart from the evill, and increase or grow up in the good: And that all in stillnes, and in the hidden wisdom of God. For the time peradventure will yet a little while remain troublous, to speak freely before all people, of the Truth and godlines; For at this time, she is b yet with the World much too base, but love and esteem ye her so much the more: and gather ye her to your selves, for a treasure in your hearts.

b *Esa.* 59. 3 *Esd.* 14.

16. All what the wicked world loveth, all the enormities and abominations, that

the

the Miniſters of the wicked world, do gather in their hearts, and all the envy, contentiouſnes, & ſtrife of the obſtinate Teachers againſt us, and our moſt holieſt ſervice of the Love, caſt and hurle them all out of your hearts, and inwardly have nothing to do with them; For their inwardnes is full of vanity, falſhood and maliciouſnes, and their joy is onely in their fooliſh knowledge, and in the earthly and tranſitory things.

17. But let your hearts be full of the life and being of the true God-head, and your joy onely in his righteouſnes, that therein ye may live, in the Spirit, and according to the Truth.

18. Let it be a pleaſure unto you that God becommeth Lord and King over all. Have a deſirous heart to the good, to the ſame reach alſo *c* one another the hand, & retaine no offence of miſ-doing one towards another; but exhort to amendment, *d* and forgive in the Love, that ſo we may grow up with each other, in one band of Love unto the godlines, as a reconciled or *e* acceptable people of the Lord, through *Ieſus Chriſt*, ſuch as have found grace, and mercy at the hands of God the father, for to inherit his promiſes, & to ſerve him with pure hearts in all love.

c Eph. 4.
d Eccle. 28.
Mat. 6.
Col. 3.
e Tit. 2.

Behold,

19. Behold, to be comprehended herein, is the life which is everlasting: and to reach one another the hand to the same godlines, & to exort to amendment of life, and to retaine no man his sins, is the *f* Mercy which God requireth of us, and not Sacrifices.

f Hos. 6. Matt. 9.

20. He requireth Righteousnes, and hates the ungodly being; He sheweth his long-suffering towards them of good will, *g* and beareth their infirmity or weakries, as one that would not have any man to perish or to turn back.

g Esa. 53. Heb. 2.

21. For a willing heart, is a delight unto him: and a broken or troubled Spirit, *h* for his sins cause will he not despise.

h Psal. 51.

22. A good confidence towards his grace of a converting sinner, is a joy unto him: *i* and it causeth also a joy in the heavenly Being.

i Luk. 15.

23. Therefore *k* let no man be dismayed, nor faint-hearted: but let every one from the heart, upon hope in the Belief, apply himselfe to the good: and *l* possesse his soule with patience, unto the godly promises.

k Deut. 20. Esa. 55. l Luk. 21.

24. Let no man take any yoak upon him, out of his own choice, least by some means of his unablenes, he fall into a loathing towards the good: but grow up by little and little

little, and profit ye ſtill from time to time.

25. Keep alwaies what ye have: go not
m *Apo.* 2. *m* back in any caſe, that you looſe not the Crown of Salvation. Go ſtill forward increaſing in the good, and in the knowledge
n *Heb.* 6. of the holy underſtanding: *n* and ſo paſſe on towards the perfection.

26. Nevertheleſſe, deſire not to have every thing at once; but grow up in the
o *Heb.* 5. good, from the *o* beginning of the Chriſtian life (That is, from the repentance for ſin,
p. *Matt.* 3. *p* to go on in amendment of life, and to abide ſtedfaſt therein, even to the *q* end) un-
q *Matt.* 24. till the true life of perfection: That is, *r* untill the old age of the Man *Chriſt*. The
r *Eph.* 4. which is inwardly to obtaine the Love eſſentially.

27. And that is the perfection of our godlines, wherein we are to grow up, from the begining of our turning to God, and to the entrance of the firſt School-rule of the Chriſtian Doctrine of the gracious Word, and his Servite of Love; untill we be eſtabliſhed in God and his true Love, according to the Promiſes.

28. If therefore any man love the good, and his ſoul deſire to inherit the ſame, let him go thereunto with an humble heart: and follow after in out of underſtanding;

that

that ignorance grieve not his soule.

29. For there have been many in times past, that would by force, have all the righteousnes all at once, and would feine, according to their fancy, consume and destroy the sin altogether by heaps; but they have fallen into greater and grievouser sins,

30. But in asmuch now as many beginnings, are with lack of understanding taken in hand; therefore divers men, are become vnlustfull to the ſ Righteousnes, and have turned themselves back again: and do cleave to the world, and to her misunderstanding, more than ever they did before. ſ *Matt.* 24.

31. Divers others perceive no difference between the illuminated and vnilluminated Men; and so whiles they are not yet illuminated themselves, they give regard both to their own Imagination of the Knowledge, & also to the Precepts of unilluminated men because they trust upon such things: & suppose, that in such sort all is well with them.

32. They discerne not also the life, from the death in their inwardnes, nor yet the hearing t of Councel & Doctrine, whereby to draw near to the living Commandement of God, and to live therein. t *Pro.* 4. v *Apo.* 3.

33. Many others hold v at a stay, and have no righteousnes: neither do they aske,

hunger, nor thirſt after it: and do neither go backwards nor forwards, which is indeed a great ſhame.

34. It were better for one, to ſuffer now and then ſome Inconvenience for lack of experience: ſo that he abide in the Hope; than to hold himſelf ſtill, or idle to the righteouſnes before he be come to the ſalvation.

35. For albeit one do ſometimes by ſtumbling and falling, ſuffer ſome inconvenience, yet he riſeth again for all that, & bewaileth his Ignorance: and ſo then he taketh a new courage again, with a more circumſpect underſtanding in the Spirit, × againſt the craftines of the ſin; and thereby profiteth and increaſeth in the righteouſneſſe. *Eph. 6.*

36. Now when a man perceiveth, or is aware of the gaine, to wit, that he increaſeth in the good; then is he of good cheere, and much ſtronger in the beleef, and firmer in the hope. Thus, in proceſſe of time, he groweth up in the Spirit of the good life, vntill he come to the perfection: that is to the Love.

37. Wherefore the loſſe teacheth Prudence and Wit, for to attend unto the word with underſtanding; but the gaine bringeth

weetnes, it maketh firme, in the hope, and begetteth a gladnes in our hearts. When as, to abide in undeſire to the righteouſneſſe, and to be y neither hot nor cold, but luke- warme, is by all meanes to be utterly diſcommended. y *Apo.3.*

38. I eſteem in this behalf, much better of that man, z who like the loſt Sonne, hath ſpent and conſumed all his Treaſure and Riches, and out of great poverty turneth him again, and ſeeketh at his Fathers hands the roome of a ſervant (out of which humbling a man commeth again to his riches: and through ſuch loſſe getteth nnderſtanding, how to govern to a multiplying the riches of God) then of ſuch a lazy, ſlothfull, and ane loitering man, as for fear of loſſe a burieth his Talent: and will neither make gaine nor loſſe therewith. z *Lu.15.* a *Matt. 25. Luk.19.*

39. Hereof beware ye dearly beloved, that ye bury not that little which you have received of God, nor yet with-hold or withdraw your ſelves for any manner of cauſe, from this our undeceivable and moſt holieſt ſervice of the Love.

40. For though that many people, have partly through the ſundry partiall inſtigations of men, (riſen up before our ſaid ſervice) been intangled, and darkned in that

understanding; and that therefore they could not rightly know the truth in her degree; but did oftentimes ſtumble, fall, and and ſuffer harme; yet, all ye that love the Truth with us, and have likewiſe fallen in the ſame, learne Prudence now thereby: and turn again *b* into the way of righteouſneſs. Refreſh your ſelves in the beleef with a new cheere; and ſo through the ſervice of the holy Word, be ye renewed in your vnderſtanding under the obedience of the Love.

b *Eſa.*55 *Jer.* 3. *Ezek.*18.

41. Under the ſame ſervice give eare to the Elders of the holy underſtanding, *c* and follow not the Will or Councell of your own mind; but *d* with the Elders, under the ſervice of the Love, follow the minde and *e* Councell of the Wiſdom, and alwaies keep your ſelves with the Elders in the family of Love, *f* to the concord, and to the multiplying in the good, aud of the peaceable Kingdom in all Love.

c *Deut.*11. d *Eccl.*6. e *Pro.* 1. *Eccl.* 16. f 1 *Theſ.* 5. *Heb.* 13.

42. Become not wavering in any wiſe; But in caſe ye ſtumble, or fall, yet riſe again; and think, that it is ſometimes better, that a child do in his good willingnes commit an error, or that a thing be done of him yet unperfectly, than that he ſhould remaine brutiſh or untaught. Be not afraid, *g* like the

the unfaithfull Servant, that buried his Masters Talent: which was not very well taken at his hands. g Matt. 25. Luk. 19.

43. Men may finde divers that will take very great heed to themselves, least they should be deceived or beguiled, and so will stay onely upon themselves; But because they so staying upon themselves, give no heed to the grace under the obedience of the Love, therefore remain they such as they are: and come not at any time to the light of life or day of Love: but abide still in the Captivity of the blindnesse, because they know not her blindnesse, or bands of her darknesses, wherewith they are bound.

44. Some others will in their unregenerate estate and deprivation, account themselves free, and will not be subject unto any thing, neither to the Scripture, nor to any Teaching, nor yet to the Service of Love; and therefore in that sort do never come to the *h* Freedom of the children of God. h Ioh. 8. Rom. 6.

45. For in asmuch as they have not perceived, nor observed in the sight of their understanding, the bondage of *i* sin, nor her dominion; therefore remain they unproved and unexperienced: neither do they sigh nor *k* complaine for the yoak of sin, which hath k Jer. 8. i Ioh. 8. Rom. 6. 2 Pet. 2.

hath taken them Captive; and do know nothing at all, either of the Bondage, or of the Freedom, nor yet that they are so utterly deprived, or estranged from God and his Christ as they are.

46. Now men may also finde divers, that are altogether light-hearted, and clearly-minded: and so, in the range of their misunderstanding, have taken unto them, *l* a
l Esa.59. false light or conceited knowledge. These according to their naturall understanding, are well at quiet: their hearts are not once grieved for their mis-doings any more. They have also no regard, either of sin, or of Grace: they fear no Condemnation, nor hope for Salvation, or for any Redemption.

47. When it goeth well with them but in their creature, and in their Occupation or Trade, then are they content, and say, *God be praised, we are in very good case: we are rid of all intanglement of heart: We now get our living godly and credibly, and toyle not our selves with any thing.*

48. But alas, howsoever the godly nature,
m *Heb.* 6. or the Image of God *m* be troden down in them, and constrained dayly to suffer the death of the Crosse for their sins, that passe they not once for.

49.

49. Becauſe they will not ſuffer with the godly nature, *n* or Chriſt, againſt the ſinne, they deſire even nothing elſe, but according to the *o* fleſh to ſit ſtill in eaſe, and look what in this behalfe croſſeth them, that reckon they to be utterly evill and unright: and and ſo wax wanton, or luſtfull in the fleſh, and licencious, or light-minded in their Spirit, following ſtill *p* that which liketh them, after the property of ignorant fooles: and deſpiſe the godly Councell of the Elders; as alſo the wiſdom, and unity under the obedience of the Love.

n 1 *Pet.* 4.
o *Phil.* 3.
p *Sap.* 2. *Rom.* 1. *Eph.* 4.

50. Theſe are ſurely in very bad caſe, although they think not ſo; For *q* they have no conſideration on the work of the Lord, nor on the work of the Devill; nor any regard unto that that ſhall periſh, nor deſire to that which ſhall continue; This verily is a lamentable miſery, the Lord keep us from ſuch a Plague.

q *Eſa.* 5.

51. Again, ſome may be found which do endure much ſtraightnes in dying from ſin, for to receive the Promiſes which are made thereunto, according to the Scriptures; and that they might ſo become honourable Saints, and be alſo reſpected therefore. Yea they regard no affliction, ſo as they may receive or get that; and thus they fall into a

chooſing

chooſing, applying to themſelves the honour of the Promiſes.

52. And therefore, when according to their deſire, they have gotten all that honour, then perſwade they themſelves, yea, it is already certaine, that they have greatly merited, becauſe they have ſuffered ſo much, ſtrived and vanquiſhed ſo valiantly, and have ſo much knowledge, & do aſſume unto them, that they are then holy; and that God on the other ſide is indebted unto them, of all the Promiſes, and of the Bleſſing mentioned in the Scripture, being well aſſured hereof, that it doth of right and equity appertaine unto them.

53. Now becauſe they have choſen to themſelves ſuch an opinion, they ſuppoſe that the Scripture witneſſeth of them, as the people of God, and that likewiſe in regard of their holineſs, the honour of Gods Promiſes belongeth unto them. They hold alſo ſo greatly of themſelves, that they know themſelves to be worthy of all the high ſtile of the holy Titles that men do give them: alſo all the ſervices that men ſhew unto them, they boldly arrogate unto themſelves and a great deale more.

54. For in their own eyes, they are the moſt underſtandingeſt, and the moſt beſt or holieſt

holieſt: yea, they are ſo exceeding proud upon their own knowledge and righteouſneſſe, as if there were no God any where elſe, ſave onely with them, according to the knowledge of their cogitations; and as though that the true God, had utterly excluded all others his creatures.

55. Oh! What an abominable thing is it to aſſume and feine to ones ſelf ſuch a ſpirituall conceit? For thereout is able to ſpring great abomination and wickedneſſe, ſuch as is much worſe then any fact of open ſinners.

56. For there is no greater ſin, then a ſpititual pride; *r* in which, the man aſcribeth holyneſſe to himſelf by his works, and exalteth himſelf therewith; *ſ* which laſt error is much worſe than the firſt. *r Act.12.* *ſ Mat.12* *Luk.11*

57. O ye dearly beloved, beware of ſuch a nature of bold arrogancy, that you become not back-ſliders thereby, from the ſingle humility and meeknes of the upright being of Jeſus Chriſt; and that you fall not into the abominations and dreadful puniſhments of ungodly Men.

Chap. XXI.

1. Of the upright hearts, and their lowly eſtimation of themſelves, 8. The ground of upright repentance is ſhewed in the thirteenth chapter of the third Book of The Glaſſe of Righteouſneſſe.

MOreover, men may alſo finde divers upright, and wel-willing to the righteouſneſſe, who in all obeying of the holy and gratious word, under the obedience of the Love, endure great ſtraitnes, for the righteouſneſs ſake; who alſo regard no ſtraitnes ſo as they might obtaine but ſuch Grace, *a* that the Sunne might not have Dominion over them; but that they might be *b* freed from it, for to ſerve in righteouſneſſe, and love the living God onely, and to be obedient to the requiting of his word, not thinking what they are then worthy of, or how they are then to reign, or what doth then belong unto them.

a *Rom.* 6. 14.

b *Ioh.* 8. *Rom.* 6. 18.

2. O no, their thoughts reach not ſo far; but they are ſtill inclined for to walk brother-like in the Love, and with earneſt deſire to do the will of the *Lord*. They have regard unto Gods Promiſes, truſting even upon

upon this, that God is true of his word, as one that sheweth his Grace on such as love him, d and are lowlie of heart. d Esa. 57.66.

3. When as they have now, with singlenes of heart shewed all obedience, in the service of the gracious Word of the Lord, and of his holy Spirit of Love, suffered much grief and affliction for their sins cause; and have tasted of the refreshing or annointing to the health of their souls, then become they but so much the more lowly and humble of heart e and so much the more brotherly and peaceable towards all men; and count themselves unworthy of such grace: neither know they how they shall be able to be serviceable enough in the Love. e Rom. 12. 1 Pet. 1.

4. They esteeme moreover very little of their own word, that ariseth out of themselves according to the flesh; but the requiring of the serviceable Word of the Lord, where-under their hearts stand humbly submitted, to all upright righteousnes and holines, they make great account of, and hold it very worthy to be obeyed unto: Moreover the life of righteousnes, which is ministred & set forth in the service of the love, they cleave unto with all their hearts, and above all praise it exceedingly; and gladly would that all men were in the godly

ne-

nature and brotherly love, obediently come thereunto.

5. These shew alwaies towards God and his service of Love true humility and obedience, and towards men true love, faithfulnesse, and Truth: and do not desire according to the fooliſh pride of the world, any praise or service of men to themselves; but rather that the righteousnes in the Love, might have his proceeding, and all people might under the obedience of the Love serve God, and inherite the peace of Christ.

f *Eph.* 4. g *Matt.* 13. h *Psal.* 115.

6. Out of such an upright heart (being *f* grown up to the old age of the holy understanding, and *g* taught to the Kingdom of God) they testifie *h* that all Laud, Honour and Praise, belongeth to God onely, and not unto them. And so in their proceeding in the same upright life; they likewise serve or reach the hand either to other; and thus in their service they point the man onely unto God, and to the salvation of God in Jesus Christ.

7. this mind or nature is far the most best, because by it the man esteemeth the Grace of the Lord to be great, and all his own doings or works, and anguish respecteth or judgeth he, as *i* of no value. The

i *Phil.* 2.

Lord

Lord of his Grace, bring us all to ſuch a mind, *Amen.*

8. The Ground of upright repentance and amendment for ſin, is at large plainly expreſſed and with clear diſtinction uttered unto you in the third book of *the Glaſſe of Righteouſneſs,* in the thirteenth chapter according as the ſame is practized and uſed of all good willing ones, which ſeek and love the good life of the upright and lovely being from the heart, and do out of all their ſoul paſſe forth towards it, vnder the obedience of the Love.

Take it to Heart.

Chap. XXII.

1. Sundry Opinions are taken from the Scriptures. 2. Divers do contend about the Kingdom of God, both what it is, and whence to be had, and when. 5. But the Scripture is clear enough, and the matter it ſelf is explained. 24. He exhorteth to the Reading and hearing of the Glaſſe of Righteouſnes: where men ſhall ſee the everlaſting Ordinances of God, and the upright life, wherein Gods people have ever lived. 30. The ſame Ordinances were renewed by Moſes, and the life publiſhed by Chriſt for a Goſpel. 31. In ſure hope whereof, the Beleevers reſted, and are now with Chriſt manifeſted in Glory. 45. He calleth upon ſuch as have too ſoone named themſelves Chriſtians, that they lay away their vain boaſting, and turne to the Love and her Service.

THere are alſo divers men that draw ſundry Opinions of Underſtandings, out of the Scripture: But every one particularly, after his own conceiving. Howbeit in aſmuch as they know not the Counſel of God, nor comprehended his wiſdom, therefore

therefore do thoſe Opinions and Underſtandings fall out to be of ſeveral ſorts: and do for the moſt part run all one againſt another, and are among each other intangled.

2. Some ſtrive for the Kingdom of God, or inward life of Chriſt (which is called the new Man:) and ſuppoſe that it is this or that, or that it is here-hence or there-hence after the outward appearance; for to come or to be obtained.

3. Others think, that it ſhall be firſt found and obtained, after the death of the Creature. Yea, the Principalleſt of the Learned in the Letter: who will (forſooth) be the underſtandingeſt in the Scripture, do maintain ſuch a ground of Beleefe.

4. O God! How long ſhall the Scripture through the falſe and unright light or ſight, be yet ſet forth and taught?

5. It is doubtles plainly and clearly enough written, *a* that the Kingdom of God is inwardly within us. He is in the middeſt of you (ſaith *b John*) whom ye know not: The ſame is he, that baptizeth with the Holy Ghoſt.

a *Luke* 17.

b *John* 1.

6. But many (as it well appeareth) know him not. For he, who is the very *c* Image of God; or the Chriſt, and the Kingdom of the

c *Col.* 1.

the glory of God, hath his going down in us, inwardly: and ſuffereth the *d* Death of the Croſſe, for the Sinnes cauſe.

d *Rom.* 6.

7. Nevertheles, if any man be baptized inwardly in the death of Chriſt, and *e* with his like Death, be, until his burying, planted into him, the ſame ariſeth alſo with Chriſt, and liveth. For then, inwardly is Gods Kingdom of Heaven even in him, and not ſpecially, here or there, as among theſe, or among thoſe: but the Kingdom of God is here and there: among theſe, and among thoſe: namely, in every one, in us. Howbeit unknown to many, as is already ſaid.

e *Rom.* 6. *Col.* 2.

8. Now if the Kingdom of God be within us, and that we (as the Scripture ſaith) *f* beleeve in Chriſt, then ought we, after the Councel of the Wiſdom, and of the holy underſtanding, to ſeeke it inwardly there: for even thither ſhall it come, and ſo be found inwardly within us.

f *John* 7.

9. But who ſo ſeeketh it only at the hands of another, and doth not attend the coming thereof inwardly, according to the direction of the holy word and ſervice of love, the ſame ſhall in no wiſe find it.

10. For this cauſe men are not in the ſeeking of the Kingdom of God, to deſpiſe the

the Councel and Service of the holy word, which under the obedience of the Love, teacheth and directeth rightly to the same; but, with lowly hearts to give good eare thereunto.

11. Therefore believe the truth, and follow the Councel of the Scriptures, *g* seeke and ye shall find, *&c.* *h* Turn yon about, and become as little Children, and not subtile, cunning, *i* or wise in your own selves. For who so receiveth not the Kingdom of God *k* as a Child, he shall not enter therein.

g *Mat.* 7
h *Mat.* 18
i *Prov.* 3. *Rom.* 12.
k *Mar.* 10 *Luke* 18

12. Wherefore it is all to no purpose, to set ones mind upon any thing, that is above in the Heaven, or that is beneath under the earth: either what people, this or that is: or where hence Christ shall come, or not: or with what outward appearance the Kingdom of God cometh.

13. For behold, if ye find not the Kingdom of *God* and his Righteousnes, *l* inwardly in your soules, and the forme of *Christ* in his glory, appeared not in your *m* inwardnes, then shall ye be constrained to misse, or be without the Kingdom of *God* and *Christ*; *n* and shall likewise not eat the bread from Heaven with *Christ*, *o* in

l *Lu.* 17.
m 2 *Cor.* 4. *Gal.* 4.
n *John* 6.
o *Lu.* 14.

the Kingdom of *God* his Almighty Father.

14. Therefore ſeek it, where it is to be found: and take right regard, whether it cometh: hunger and thirſt ye after it. Nevertheles, haſt you not after it, out of your own chuſing, through miſ-underſtanding, but go ye *p* from one vertue to another.

p *Pſal.* 84.

15. Poſſes ye your *q* ſoules with patience, have regard on the coming of *Chriſt*, contend not any more, *r* and ſtrive no longer with fleſh and blood.

q *Lu.* 21.

r 1 *Tim.* 6
2 *Tim.* 2.
Tit. 3.

16. Let it once ſuffice that ye have contended and wrangled for the Scriptures cauſe: rather now endeavour you, in obeying of the requiring of the ſervice of love, *ſ* to receive or put on the gracious word of the Lord in your hearts, and labor ye *t* for the unity of the love. For in ſuch a ſort ſhall the Kingdom of God come.

ſ *Jam.* 1.

t *Eph.* 4.

17. Now when you have thus received or put on the ſerviceable gracious word of the Lord, the true Chriſt after the fleſh, in your hearts or inwardnes, then apply your ſelves therewithal, in your inwardnes, to the good being which the gracious word of the Lord requireth in his ſervice, for to overcome in like manner with *Chriſt*, every

every thing that is againſt him, to the intent his enemies, *v* for a foot-ſtoole; may be laid under his feet. v *Pſal.* 110.

18. And when you exerciſe your ſelves herein, be ye likewiſe baptized in the death of *Chriſt*, (that is, in his patience) *x* and with his like death or patience be ye planted into him: and ſo *y* overcome ye through the belief, with the like croſſe or patience of *Chriſt*, the ſin, death, fleſh, and the world, Devill and Hell, and all ſenſuality, which ariſeth out of your own wiſdom of the fleſh: and be ye likewiſe in your inward man; *z* renewed unto righteouſnes, *a* in the Reſurrection of *Jeſus Chriſt*. Lo, thus doth the Scripture teach us, if it were but rightly underſtood. x *Rom.* 6. *Col.* 2. y *Eph.* 6. z *Rom.* 12 *Eph.* 4. a 2 *Cor.* 4 *Phil.* 3.

19. When we are now paſſed through this, *b* and have through the death of *Chriſt*, even until his Reſurrection, overcomed all thoſe deadly things, then have we peace *c* with God the Father, and ſtand firm in the love, which is the end or fulfilling of all the ſpiritual Teſtimonies. And therein is comprehended the perfection. b *Col.* 1. c *Rom.* 5. *Eph.* 2.

20. Not that we come hereunto, out of our own ſtrength. But when, with lowly hearts we *d* turn us obediently to God, and d *Eſa.* 55

Ezek. 18 *Joel.* 2. *Eccli.* 2. 17. e *Col.* 1. *Heb.* 9. *Apo.* 7 f *Act.* 2. 3 4, 5, 7, 8. *&c.* *Rom.* 10. 1 *Pet.* 1. g 2 *Cor.* 11. *Gal.* 1. *Phil.* 1. h 1 *Cor.* 3 i *Gal.* 1. k 1 *Cor.* 3 l *Heb.* 1.

the ſervice of his gracious word, then doth God alſo offer himſelf unto us, and out of his Calling in the ſpirit, allureth or draweth he us unto himſelf, juſtifying us through the belief, in *e* the blood of *Jeſus Chriſt*, and maketh us cleane from our ſins, and giveth us the everlaſting life.

21. This is verily the word of Faith, *f* which was publiſhed by the Apoſtles, through *Chriſt*, for a Righteouſnes unto us. *g* Whoſoever therefore preacheth any other *Chriſt*, or preacheth *Chriſt* any other way: publiſheth any other Goſpel, or publiſheth the Goſpel upon any other faſhion or ground: or believeth any otherwiſe, or buildeth upon any other foundation, *h* than God hath from the beginning, through his Prophets and Apoſtles, required and willed, the ſame man remaineth *i* execrable or accurſed, according to the mencion of the Scriptures.

22. For *k* no other Foundation may there be laid, than the ſame that is laid, which is *Ieſus Chriſt*, who from everlaſting was, and is, and abideth for ever. Through whom *God* made all whatſoever is any thing: and *l* he beareth up all things by the power of his might, and maketh the clenſing of our ſins, through himſelf. Unto

him

him as a Father of all, be Laud, Honour, and Praiſe, for evermore, *Amen.*

23. *Theſe and ſuch like things, was I partly of neceſſity moved to rehearſe unto you, ye dearly beloved, to the intent, you might conſider them aright, and underſtand the diverſity of every thing, that concerneth the Salvation of men.*

24. Furthermore, ſee that ye humbly, with meditation to *God*, apply your ſelves out of the inclination of love, to read, or to heare the Glaſſe of Righteouſnes; and conſider or mark the life which is witneſſed and ſet forth in the ſame. Behold there in the ſpirit of your underſtanding, the everlaſting unchangeable Statutes and Ordinances of Almighty God, which alſo ſhall remain unchangeable for ever. For that which is there witneſſed, is ſuch an upright life, *m* as the man is created unto, for to live therein. In which Statutes and Ordinances, the Lords people have lived from the beginning. m ~ 1. E

25. Yea, ſuch a Life, Statutes and Ordinances, are a delight and joy to all upright hearts and Prophets, to live therein; and they have heretofore born witnes thereunto, that in time to come, men ſhould live in them. For through the truth, they ſaw

into the life of peace in the love; and that through the life of peace in the love, every thing is made perfect, and therein ſtandeth firme, or abideth ſtedfaſt.

26. That verily is the life which is true, n *Joh.* 1. *n* and that life is the light of men, *o* and the o *Eph.* 1. 5. head of the holy Commonalty. Who ſo goeth out of it, cometh to the death, *Col.* 1. blindnes and darknes.

27. But the ſoules of thoſe that live therein, are bleſſed in the Lord. For ſuch people doth God require, as do walk in his Ordinances, (that is to ſay, in the life and peace of love) *p* and do love the only God p *Deut.* 6. 2. from the heart.

28. Lo, it is the true God, that requireth ſuch upright Righteouſnes: and he himſelf cleaveth to his Righteouſnes; his Statutes q *Joh.* 1. 2 and Ordinances, everlaſtingly. *q* For he is the ſpirit of his life, the life of his word, r *Exod.* 3 the word of his Spirit, *r* the God of *A-Mat.* 22. *braham*, the God of *Iſaac*, and the God of *Iacob*, or *Iſrael*.

29. That verily is the true life of peace, and love: and the Statutes and Ordinances, are the ſame upright righteouſnes, which the holy Fathers have lived and walked in.

30. The ſame Statutes and Ordinances of

of the holy Fathers were by *Moſes* renewed, *f* and witneſſed unto a life before all people. And that life was through *Jeſus Chriſt* (being riſen from the Dead, and aſcended into Heaven) *t* publiſhed unto all people for a Goſpel, becauſe they ſhould live therein. And unto all that believed thereon, was the Reſurrection from the dead, and the everlaſting life, witneſſed and promiſed through *Ieſus Chriſt*.

f *Exod.* 20. *Deut.* 5.
t *Mat.* 28. *Mar.* 16.

31. In ſure and firm hope whereof, the upright Beleevers have reſted in the Lord *Ieſus Chriſt*, till the appearing of his coming, which is now in this day of the love, revealed out of the heavenly beeing, with which *Jeſus Chriſt*, the former Beleevers of *Chriſt*; *v* who were fallen a ſleepe, reſted, or dyed in him, are now alſo manifeſted in Glory.

v *John* 5. 1 *Cor.* 15. 1 *Theſ.* 4.

32. For *Chriſt* in the appearing of his comming, raiſeth his deceaſed from the dead, *x* to the intent that they ſhould reign alive, with him over all his enemies: *y* and condemneth all the ungodly, which have not liked of him.

x 1 *Cor.* 15.
y *Mat.* 25.

33. This is the joyful Meſſage, publiſhed to the Gentiles, whereby *z* as fellow-Heires in the Teſtaments of promiſe; they are bidden and called to the houſe of *Jacob*, and

John 5. *Rom.* 2. 2 *Theſ.* 1. z *Eph.* 2. 3

and to the Citizenship of *Jerusalem*, To the intent, they should depart from the brutishnes of their errors, and from the sundry intanglements of their Idolatries, and turn them to the God of *Israel*, for to serve him only, and to live in his Statutes and Ordinances, through the belief.

34. Which Righteousnes *a* is required out of the Law: and is now in this last time openly and evidently witnessed out of the inclination of love, and through the insight of the same upright life, to a view of the upright righteousnes, which the man is created unto: and to a demonstration, whereunto, or to what end or fulfilling, God hath given his promises, and made his Covenant with the Fathers.

a Ro. 2. 3.

35. Behold hereunto (namely, to that which we bear witnes of) is the Calling of the Gentiles made, *b* who are out of grace, called thereunto, for to serve with the Stock of *Abraham*, one God in one manner of Righteousnes.

b Rom. 11. Eph. 2.

36. Lo, these are the promises, *c* which were committed to the *Jewes* in the Circumcision: And *Jesus Christ*, the safe-making word of the Lord is amongst them, *d* for the truth of Gods sake become a Minister of the Circumcision, to confirme the pro-

c Gen. 17. Act. 13. Rom. 9. d Rom. 15.

promiſes made unto the Fathers, that the name of the God of *Abraham* might be magnified likewiſe among the Gentiles. And for the mercies ſake towards the Gentiles, is the Grace of life publiſhed alſo to the Gentiles, to the intent, *e* they ſhould praiſe *God*, and know the *God* of *Iſrael*, and his Ordinances.

e Act. 10. 11. 13. *Rom.* 11.

37. Which God and his righteouſnes, we do now know in the love, through the ſpirit of truth, which according to the ſpirit, *f* leadeth us into all truth: that is, into all love, according to the promiſes. *g* For the love is the band of perfection. By which Band, we are ſealed and confirmed for ever in the ſame perfection, to the intent, that *Gods* Glory, his Covenant and promiſes, may likewiſe abide firme, from everlaſting to everlaſting, *Amen.*

f Joh. 14. *g Col.* 5.

38. Behold the ſame God of *Iſrael* (who out of his Grace, prepareth and bringeth all this unto us) is the God, *h* that hath made Heaven and Earth, the Sea, and all that is therein. He it is that doth wonders, who neither breaketh his promiſes, *i* nor forgetteth his Covenant: who alſo ſuffereth not his Law and Righteouſnes to be troden down for ever: but he ſetteth up the Children of *Iſrael*, his beloved: Not for

h Gen. 1. *i Deut.* 4. *Luke* 1.

k *Deut.9* for their Righteouſnes; *k* but for their Fathers ſakes, towards whom he had a deſire, according as he promiſed, and ſpake the ſame in times paſt, by the mouth of his holy Prophets.

39. Therefore have regard unto the everlaſting unchangeable God, being an inviſible living God: the God that hath made you, created every thing that liveth and hath breath. He *l* it is, which was, which is, and which is to come: who liveth everlaſtingly, and ſhall ſtill continue. And ſo is alſo his Life, Law, or righteouſnes.

l *Heb.13.*

40. Wherefore give heed unto the thing that is right and reaſonable, and ſhall continue for ever: glaſſe your ſelves in the glaſſe of Righteouſnes, and therein behold according to the ſpirit, the upright life, and the *m* Lords Statutes and Ordinances, which ſtand firm in God for evermore.

m *Exod. 20. Deut. 5.*

41. Let not the matter in any wiſe ſeeme too ſlender or too ſmall unto you. For though the Righteouſnes whereof we teſtifie, be *n* no eloquent ſpeech, and that the ſame ſeemeth to be but as a ſmall brooke, yet is it notwithſtanding *o* a bottomles Sea, which all Rivers do run into. And whatſoever can be uttered concerning the Righteouſnes (were it even by ſo great multi-

n *1 Cor.2*

o *Ezek. 47.*

tudes

cudes of Bookes, as is the ſand by the Sea-ſide) it is every whit comprehended or grounded in the very ſame.

42. Who ſo liveth therein, or in the obedience of the ſame life the gracious word, *p* loveth the ſame life, and with a lowly and humble heart, applieth himſelf obediently thereunto, *q* ſuch a one ſhall become wiſe in the hidden wiſdom of God. For the obeying of the requiring of the ſervice of the gracious word of the Lord, and of the Law of his Statutes and Ordinances, *r* doth make the man wiſer, than all his choſen Maſters or Teachers: and in that manner commeth he to the holy underſtanding of the godly wiſdom.

p *Prov.* 4

q *Ecl.* 39

r *Pſal.* 119.

43. Hereunto let us be minded from the heart, ye dearly beloved, and regard ye the kind mercy of God ſhewed on us, out of his love. For ſuch a perſeverance or clearnes of the healthful or ſafe-making Beeing, is ſhewed unto us worthy in open ſight, & hath in theſe laſt dayes, given us to know his requiring in our ſpirit and underſtanding, to a right diſtinguiſhing of life, *ſ* and death, to the intent, that we who are yet in peril of death, & do ſuffer grief & heavines for the ſins cauſe, ſhould conceive hope towards ſuch an healthful life, and rejoyce us in the Godlines.

ſ *Dem.* 30. *Jer.* 21. *Eccl.* 15.

44. There-

t 2 *Cor.* 6 *Heb.* 12. 44. Therefore let no man be t negligent in ſuch an appeared Grace; but every one give God the Honour, and ſo ſigh over his wretchednes, that he may be reformed of his errors.

45. O ye Children of men, ye that have named your ſelves before the time, or much too ſoone, with the name of *Chriſt*, or with the name of *Iſrael*: Lay away from you your vain boaſting, v repent, and amend you, and betake your ſelves to the love and her ſervice, that ye may be ſaved.

v *Mat.* 3. *Luke* 3. *Act.* 2.

46. Do not think in your hearts, that ye yet remaining, without the gracious word and his ſervice of love; do nevertheles ſtand ſure in Gods Covenant: or that ye may not have tranſgreſſed nor forſaken the Covenant of your God.

47. Think not alſo that ye are before God (howſoever after your conceit, ye have hallowed your ſelves) any worthier, than all other Heathen are, which are without you. For truly, ye are ſubject with them all unto vanity, miſunderſtanding, and deſtruction and alike, covered under the darkneſſes, not knowing, what wayes ye all walk. For your own righteouſnes is ſtrange and unknown before the God of *Iſrael*: inaſmuch as the ſame is not his life

of

of righteousnes, nor yet his Statutes and Ordinances.

48. Therefore ye, which live and walk without the Doctrine and Service of the gracious word, are even altogether, touching the inward man; one manner of people with all Heathen, although outwardly ye have sundry several sorts of good Services or Ceremonies; but truly they are to no advantage or unity unto you, but to all controversie and division: they are not to the life, but much rather to a death, and destroying one of another.

The

Chap. XXIII.

1. *Whether the Chriſtians and their Ceremonies have any preferment, or not.* 6. *They have been blinded as well as the Jews were in times paſt.* 7. *So as there was no difference between them and other people.* 8. *Every one hath made a choſen Righteouſneſſe to himſelfe.* 10. *But now the godly knowledge is revealed out of the Love. And men ought to regard it, elſe to be found of no value.* 15. *Not the outward Chriſtianity, but the inward man is the thing that God eſteemeth.* 20. *But almoſt all turne them to the earthly things.* 22. *He leaveth every one free: but touching himſelfe, he will hold him alwayes to the good life.* 25. *The godlineſſe ſhall ſurely come forth: but who ſhall be partakers of it, is known to the Lord.* 27. *Hee exhorteth to Unity and Peace, &c.* 31. *And requeſteth that none will be offended at his Writings.* 33. *If any man have gifts, let him not be proud thereof, but aſcribe all unto God.*

NOw ſome might here demand, whether the Chriſtian Ceremonies be nothing at all furtherſome, or whether they (omit-

(omitting all other ceremonies) have not in them some advantage towards the life? For if the Christian ceremonies had no benefit in them, then to what end are the Christian ceremonies? And what preferment then have the Christians by them? Or to what purpose beare they the Name of *Christ*?

2. Truly, (as we have also shewed before) the Christians and their ceremonies have in their right quality and use, much advantage; for unto the Christians is committed the ministration of the gracious Word of the Lord, and the revealing of the everlasting life: and to this end are the Christian Ceremonies given them, that all those which beleeve in Christ, the gracious Word of the Lord, should have a firme or sure confidence on the revealing of that same life, the which is with the Christian Services and Ceremonies, promised for to come unto them, to an everlasting light and beholding of the naked clearnesse of God, through the uncovered face of *Christ*: 2 *Cor.* 4. 2 *Cor.* 11. *Gal.* 3. 1 *Cor.* 13 2 *Cor.* 3.

For thus with the same Services and Ceremonies, are the promises of Salvation to come committed to the Christians, or to the Christian communalty. They are also the children of the Testament of the holy *Rom.* 9. 11. 15. *Eph.* 2.

Acts 3. Fathers, through the Belief, and that in all respects, after the same manner as the Iewes are the children of the Testament, in the promises of their Fathers, out of whom are born the Iewes as heires, and not as thereunto called. Which promises were committed unto them in or with the Circumcision, which the God of Heaven ordained for an everlasting covenant between Himselfe and *Abraham* and his Seed; Namely, that the God of their Fathers (according to the promises, and according to the same covenant) is even their God, and remaineth a God of their seed for ever.

Gen. 17.

4. Which Iewes, (howsoever they are Rom. 11. as Branches broken off from their right Stock) are also grafted upon no strange Stock, nor yet set or built upon any strange foundation, but upon the foundation of the Promises, and Stock of their Fathers, to which salvation the Gentiles are, through the Beliefe, called, out of Grace, as fellow-heires of the same promises in *Israel*, for to Eph. 2. 3. serve the living God.

5. Lo, these promises made to the Fathers, to the salvation of the Gentiles, are committed to the Christians in Beliefe: and the Christian ceremonies are witnesses of the truth of the same.

6. How-

6. Howbeit, foraſmuch as ſuch a holy Beliefe, and ſervice of Ceremonies to ſuch a ſalvation (as was evangelized in the preaching of the Apoſtles of *Chriſt*) hath ceaſed, and by the Chriſtians been forſaken, therefore have they been covered under the ſin, blinded from the knowledge of their calling, and eſtranged from the underſtanding of Gods promiſes, even as the Jewes alſo in the time when they knew not the godlineſſe of life, were blinded and eſtranged from the underſtanding of the promiſes. Yet were they Jewes notwithſtanding outwardly: but no Jewes according to the inward hidden man, ſuch as God eſteemeth, according to the life of thir Father *Abraham*: And therefore there was no difference between them and the *Grecians*, but they ſtood alike under the ſin. *Rom. 2.* *John 8.* *Rom. 3.*

7. Inaſmuch as it goeth now alſo thus with the Chriſtians (or which men ſo call) therefore is there between them and other people, no difference but they are all alike under the ſin. And in regard of the righteouſneſſe which availeth before God, they are no otherwiſe to be diſtinguiſhed, ſave onely by the ceremonies.

8. And every one, becauſe of his miſunderſtanding, maketh a righteouſneſſe or

an Ordinance unto himself; which through the glistering of his knowledge, he chuseth or respecteth for a (very) Righteousnesse, and maketh to himself in like manner with the same, a Congregation, not attending upon the promises of God, nor upon the upright righteousnesse which through *Jesus Christ* he is called of God unto.

9. Now whiles all this cometh to passe out of misunderstanding and bare imagination, and out of the ignorance of the upright Righteousnesse, therefore is there dissention likewise. For every congregation in particular, perswade themselves that they are the Christians, or the people of *Israel*: and do diligently use all dexterity & sharpnesse of wit in their cause, for to maintaine the same in his proceeding, and think by their wit to obtain the salvation, and so walk their own way; whereby also they are all void of the grace of God, to the knowing of their error and blindnesse.

Jer. 7.

Mat. 24.

Rom. 3.

10. But inasmuch as this godly Knowledge is now out of grace revealed unto us, as that we through the clearnesse which God hath powred into our hearts, do understand to what salvation, or to what maner of health of the earth *God* hath given his promises (to which purpose for to esta-

2 Cor. 4. 2.

blish

blish the salvation, that Beliefe is preached) Therefore for the loves sake can we not omit it, but must needs witnesse the same, and reveale the Peace, and the true Love whereunto we are called, if happily there might or may be found any which had a desire or inclination thereunto: and then likewise we with them and they with us (whether they were far or neere) might be gathered together in the Love, according to the promises.

11. Seeing then that God neglecteth not his mercy towards us, but hath made known unto us his will (to the intent his Word may stand firm, according as he in times past hath spoken by his Prophets) that unto his people Israel he will gather him a people out of the Heathen, which shall serve him in righteousnesse: (at which time God will gather his people together again, and be gracious unto them, and build again the Tabernacle of *David*, and again set up his people Israel, according to the promises:) therefore ought we in like manner, from the whole heart, and with good will, to give heed unto that which is now by Gods grace, according to the truth, made known and tendered, under the obedience of the Love unto us: & in the same

2 Mac. 2
Amos 9
2 Mac. 2
Act. 15.

appeared grace to beleeve the ſalvation whereunto we are called, and to prepare our hearts in lowly mindes thereunto, that we might inherit our calling according to the promiſes.

12. But if any people refuſe it, and for all that ſhould perſwade themſelves in their hearts to be ſtill Chriſtians, or that their Congregation is the very people of *Iſrael* (not thinking of the reſtoring of *Iſrael*, which in times paſt was fallen: and thus ſuppoſe that they have attained to the beſt) and in their blindneſſe ſet their confidence upon their own wiſdome, righteouſneſſe and ceremonies, and upon their faith; then ſhal it likewiſe goe with them in theſe dayes, as it did heretofore with the Jewes that beleeved not on the grace which was appeared unto them.

13. For in his time ſhall their full ſtore-houſes be found empty, and the empty be filled with goods. For their Chriſtianity according to the inward man ſhall be judged and known for an unchriſtianity, and their beliefe for an unbeliefe. ¶ *Eſd.* 6.

14. Therfore let no man boaſt himelf of his Chriſtiany becauſe of his outward baptiſm, nor becauſe of his outward righteouſneſſe, or narrow wayes of his walking, according

to

to his chuſing, or bare imagination: but let him give heed to the promiſes, and unto what the Gentiles are called, and whom the Chriſtianity conſiſteth: the which is a Chriſtendom according to the inward man, in the Spirit; as alſo *Paul* in the preaching of his Goſpel teſtifieth.

15. For the true inward man is the thing that availeth before God: namely, the very like Being of God, which the love is formed in, and the man created unto, to the intent he ſhould beare it, to the laud and praiſe of the glory of his God. *2 Cor. 4. Phil. 2. Col. 1. Heb. 1. 1 Cor. 15 Eph. 4.*

16 And through the revealing of ſuch a heavenly clearneſſe (as that we diſcern, that many, yea almoſt all, which doe boaſt themſelves to be Chriſtians, are yet meer ſtrangers therefrom) we doe well know the fall from the right ground of the Chriſtianity, and the bands of darkneſſe wherewith we were all held captive: And therefore we are all void of the grace of God, that he may have mercy upon us all, to the intent he alone may have the glory. *Col. 3. Eph. 1. Rom. 3.*

17. Now whoſo perceiveth this ſame, let ſuch a one turn him to the Spirit, to the God of life, and to his righteouſneſſe, according to the requiring of the Love, and her ſervice; that his underſtanding may, *Eph. 1.*

through the Love and her ſervice, be enlightned according to the Truth, in the knowledge of *Jeſus Chriſt*, and that likewiſe he might love God the Father, and live in his ſtatutes with an upright heart.

Deut. 5.

18. For out of the God that hath made Heaven and Earth, goeth the right judgement, his Word is living and powerfull, and ſharper than a two-edged ſword: and his burning is as a flame of fire, to a conſuming or devouring of all ungodly Being.

Heb. 4.

Deut. 4.

Heb. 12.

19. Whoſoever feareth not him, as a true God, nor loveth his Righteouſneſſe, over ſuch a one ſtandeth his ſeverity for ever. But many thouſands finde grace in his ſight, that doe but turne them unto him, love him, and keep his Commandements

Rom. 2.

Exod. 20

20. But who hath any regard hereunto? Whoſe attention is towards the Lord? Who is there that is ſpiritually minded? Who giveth eare? Whoſe heart and eyes turn them to the inwardneſſe of the Being of God? Truly very few: But they turn them almoſt all unto themſelves, to the earthly things, or unto Fleſh and Blood: and doe very gladly heare that which ſoundeth pleaſant unto them, according to

2 Tim. 4.

the

the delight of their fleſhly eares: and ſo ſhut the eares of their heart againſt the God of Life and all the World, alienate their ſpirit from his holy wiſdome, and will not heare him, nor accept him for their King, that they might live in his Law and Ordinances.

21. Therefore will not he alſo count them for his people, neither regard them. But they ſhall be compelled in their eſtranging, to become like the toſſing of chaffe, wherein the whirle-wind, to a ſcattering, mingleth it ſelfe. *Pſal.* 1. *Eſa.* 29.

22. Behold, ye dearly beloved, of theſe and other like things, I have opened much unto you in the *Glaſſe of Righteouſneſſe*, to a diſtinction of the knowledge of righteouſneſſe: look unto which ye are minded, into that may ye go; whether into the ſin, to the death; or into the righteouſneſſe, to the life. I leave every one free, unbound, uncompelled. *Deut.* 30. *Eccleſ.* 15

23. But as for Me, my whole heart and mind ſtandeth altogether inclined to the good life of upright righteouſneſſe, and all my confidence is in the God of Life, that I ſhall not forſake the wayes of his Righteneſſe (which are by the grace of God brought and given unto me in the ſight and *Rom.* 12. 2 *Cor.* 3.

Being

being of my Spirit) but ſhall ſtill obſerve the ſame, and under the obedience of the Love, adminiſter them unto the children of men: according to all the manner, as I have ſet forth and deſcribed them, according to the life, out of the inclination of Love, in all my ſervice of writing, for a ſerviceablenes to many.

24. Whoſoevr therefore with me, hath any deſire to God and his righteouſneſſe, let ſuch a one then from his whole heart, apply himſelf alſo with me unto the ſame. He alſo that ſtrayeth, and hath no regard unto God nor his righteouſneſſe, neither is minded to the Love and her concord; but will rather mix his heart with the World and her abominations, and go on after his own imagination, I muſt needs look upon it: howbeit, it maketh me ſorry, and I ſuffer grief for it, becauſe he doth willingly thus hunt after his own deſtruction.

25. For behold, it ſhall come to paſſe, that the *k* godlineſſe, uncompelled through the beleef out of the Love of righteouſneſs, ſhall come to light, according to the Promiſes

k Eſa.60 61.62. Abac.2.

26. But who they are that ſhall be made partakers of it, and finde ſuch Grace in the ſight of God, or from whence they ſhall come

come to joyn with us, for the concord of the Love and her ſervice, that is only known to the Almighty and his Spirit; But the unity of us all ſhall be *l* one heart and mind in the Love. To the which one-minded Communalty mine heart ſtandeth alwaies inclined. The Lord give us all Grace, to be joyned to his People in righteouſneſſe of heart, *Amen.*

l *Ioh.* 17. *Act.* 4. *Eph.* 4.

27. Let every one alſo from his whole heart be minded thereunto, and apply himſelf for the ſame unities cauſe, to the Love and her ſervice, and to the righteouſneſſe of heart before God: and ſo ſtand for the good with al diligence. Let him likewiſe, daily apply himſelf *m* in prayer unto the God of life, that he will vouchſafe to enlighten him and all lovers of the Truth, together with all People, with the knowledge of his wiſdome and underſtanding, to the intent they might all incline their hearts, to the Love and her ſervice, and ſo Gods matters be well underſtood, and interpreted according to the Truth, to the health of the earth, and renewing of the World with righteouſneſſe.

m *Eph.* 6. *Col.* 4. 2 *Theſ.* 3.

28. Wherefore *n* bear one with another, out of Love: receive alſo unto you all wel-willing hearts, to the concord in the Love, and

n *Rom.* 14. *Gal.* 6.

& understand their testimony to the good and repaire one anothers understanding, to the unity of heart in the Love, and let no man raile, nor make Sedition or Division but let every one joyn himself unto us in *Jesus Christ*, under the obedience of the Love: and let him likewise in *Jesus Christ* seek the good to his preservation, that the service of the Love be not hindred.

29. If now by any it should be found, that some man should bring forth any chaff amongst us, with the Corn; yet shall not men despise him for it, but repaire him in his understanding, with good o instruction to the meeknesse, and to the obedience of the Love in the Spirit, that so through the service of the Love, men may gather the good Corn, the treasure of righteousnesse, p into the Barn, the mans heart, and that in like manner, the vaine being together with that which is deadly and pernicious, may utterly perish.

o *Gal.* 6. 2 *Tim.* 2.

p *Matt.* 13.

30. Whosoever now can rightly judge let not him raile; but let him try the matter, q and take or conceive the best out of it: and thus meet the little ones: and draw all to the Love, that no man may be offended, nor made bitter-minded. Let every one be minded hereunto from the heart, r that all

q 1 *The.* 5.

r *Matt.* 13.

all offence may be rooted out, and destroyed from the Lords Kingdom.

31. After the same manner also my request is, that those which read or hear our Writings, will not take them to offence; but bow their hearts under the Love, and receive that onely which is right and reasonable.

32. But if so be any man do suspect any misunderstanding in our writings, let him bear with the same through Love, that through the Love, all may be amended and repaired; For my service is to unpartiality and to unity of heart in the Love, and that according to the gifts of the holy and godly understanding; which are of God given and committed unto me.

33. Moreover, if any man perswade himself, that he is more richly endowed with gifts, † let him not be proud upon the riches of his gifts; but let him humble himself among us, under the obedience of the Love: and then shew likewise with his gifts according to the mind of the Love, and according to the requiring of her service, his good willing service, without offence, and unseperated from us and our Communalty, to the intent the fellowship of the lovers of righteousnesse, ‡ may in every re-

† 1 Cor. 4

‡ 1 Joh. 1.

ſpect be in the Love, and be drawn and ſerved out of Love to that purpoſe.

34. For who art thou O man, that thou doſt proudly lift up thy ſelf, for the gifts cauſe of thy God, and that thou ſhouldſt not be content to ſubmit thy ſelf with thy gifts or underſtanding, under the obedience of the Love of God and of Chriſt? *v* Knoweſt thou not, that there is no man, that of himſelf can have any good thing or upright underſtanding, except it be given him of God? Wherefore bring and ſubmit all under God and his Love, *x* whatſoever doth belong unto him; and ſeperate not thy ſelf from us, ſeeing we are alſo well-willing thereunto.

v 1 Cor. 4. 2 Cor. 3. James 1.

x Eſa. 42.

35. If then thy gifts be all gifts of God, ſee that thou *y* praiſe God in thoſe gifts of his, under the obedience of his Love, and make no breach or diviſion with the ſame, nor in any wiſe deſpiſe not another therewith, that hath received leſſe then thou haſt; but ſhew forth Love in all that is given, or committed unto thee of God: and ſo joyn thy ſelf with us, unto the gracious Word of the Lord, which the God of heaven hath raiſed up among us, according to his Promiſes.

y Pſal. 34.

36. Be alſo not *z* Lordly, neither ad-

z Ezek. 34.

vance

vance thy self by accusation against thy inferiour-brother: likewise desire not to *a* quench any mans small godly gifts, which he obtaineth under the obedience of the Love, nor judge, that any man besides his godly gifts hath taken on in his Councell any Flesh and bloud; but be at peace with all them, which to a concord with the Elders in the family of Love, do obediently submit and give over themselves, with all their gifts and understandings under the Love and her service; For *b* the gifts of God are manifold, yet minded all to concord and Peace, forasmuch as the true God of life, is with his gifts no God of discord, but of Peace.

a 1 Pet. 5. a 1 Thes. 5.

b Rom. 12 1 Cor. 12. Eph. 4.

37. Wherefore there is also in the manifold gifts of God, no more but one God *c* which worketh all: to whom of right belongeth the highest respect, above al things; For he is the most highest, the living, and the Everlasting: *d* whose Workes are wonderfull, and his *e* Judgements incomprehensible.

c 1 Cor. 12.

d Psa. 139.

e Sap. 17.

38. His height is unmeasurable, his depth unsearchable, his glory unspeakable, his wisdome unwritable, his grace infinite, his word is unchangeable, his Law inviolable, his Truth uncorruptible, his Spirit unmoveable, his

Rom. 11.

his mighty Arm unfrayable: and his glorious Majesty remaineth stable for evermore.

39. Behold, this living and true God, of whom we have received our godly gifts, is
f *John* 1. an everlasting and true Light. *f* The same Light is an everlasting true Life: that Life is an everlasting stedfast Word: that Word
g *John* 6. is *g* a true Spirit,

h *Sap.* 7. 40. The same Spirit is *h* the holy Wisdome, and the upright Understanding. The holy Wisdome and upright Understanding is the Providence. The Providence is the Will, which willeth that all what good is may be. In this Will is the Beliefe. The Beliefe is the Power and Might to accomplish. In the Power is the Work & Deed. The Work and Deed is all the visible and invisible Being which God for himself hath brought forth.

41. But all the things that are Gods, and which the true God hath brought forth and made [both the invisible Being, and the visible created Things] are all Witnesses, *i* that He, the same our living God, is the
i *Rom.* 1. Creator of all things, the giver of all good gifts, and the eternall and true God, to the
Deut. 6. intent men should serve, honour, and wor-
Mat. 4. ship him *k* onely as God, Lord, and King.

42. And

42. And that same like Being of his Godhead *l* was in the beginning formed in the man: Which like Being of the Godhead, and the light of his clearnesse, the man hath, *m* through the fall from his God, been deprived of. But the coming of the same light is in the resurrection of the dead; to a godly glory, *n* promised to be in the last time. And that same [as a new World, full of Light and Life, wherein *o* God himselfe dwelleth] *p* appeareth unto us now in the Love, and in the Righteousnesse of the everlasting uncorruptiblenesse, according to the Promises.

l *Gen.* 1. *Eccle.* 17
m *Gen.* 3 *Rom.* 5.
n *Esai.* 60. 62. *Joel* 2. *Acts* 2. 2 *Pet.* 3.
o *Apoc.* 21.
p *Psal.* 97.

Chap. XXIV.

1. *GOD hath ever spoken to the Fathers concerning his Sonne, or like-being, who is the Heire of all things, and the end of the Law and the Prophets.* 5. *The same Sonne promised to the Beleevers, that the true Life should be declared in the last time.* 8. *Which is now fulfilled in the Love.* 10. *But not understood by many.* 12. *An exhortation to lay down all contending under the Love.* 21. *But*

q Father of a Family, in the Love hath

liberty in use special Ceremonies. 23.
all to be done to the Love and Peace
31. As GOD extendeth his mercy,
so should we take heed unto it.
HE witnesseth of this grace: and
it shall in time be manifested over all.
He glorieth not in his Revelations,
but in God. Neither doth he despise a-
ny others therewith. 32. Howbeit his
heart is inclined unto them that embrace
the Love. 34. There are no other peo-
ple of the LORD, but such as obey the
Love. 35. He hath not by his writings
defamed any; but called all to the Vu-
nity of Heart.

THis Almighty God, which was, which
a *Esa.*42 is, and which abideth for ever (who
b *Heb.*1. giveth his honour to a none other) spake
c *Deut.*4 in times past by *Moses* and his Prophets,
Esa. 42. unto the Fathers, b and that oftentimes,
45.51. and in sundry manners, whereby Hee
55. c required the true fruit of his Righte-
d 2 *Kin.* ousnesse: and did still testifie of the like
7. Image of his Being, and ceased not there-
Psal. 89. in, till the time d was fulfilled, that his be-
Acts 2. loved one was appeared unto them: name-
e *Mat.*1 ly, e his Son, the fruit of his loynes, and the
*Rom.*1. very like Being of his Godhead.
2 *Tim.*2.

2 And

2. And even as the same Gods Sonne, [namely, the like Being of the said God who liveth for ever] was from the beginning, the First, whom *f* God finished all his workes by: so is he also the last [that is to say, the perfection] of all those things which God hath promised by *Moses* & his Prophets, according as it is written thereof. *g* In whom the Law and the Prophets cease, or be fulfilled.

f *Joh.* 1.

g *Rom.* 10. 1 *Cor.* 13.

3. Insomuch then as the Law and the Prophets were in the same Sonne of GOD in times past, fulfilled in *Israel*: and did cease in the same Sonne, the Lord *Jesus Christ*, who is the *h* end of the whole sum of the fulfilling of the Law and the Prophets, to the confirming of the Promises of GOD the Father; therefore did GOD then also at the last, at the end or fulfilling of his Law and Prophets, *i* speake unto the people of *Israel*, and to the Beleevers of his Word, by the same Sonne; testifying how that all is *k* His: which Son he hath appointed for an heir of all things, and *l* the same beareth all things with the word of his power; and he is unto us a cleansing of our sins through himselfe.

Gal. 3.

h *Rom.* 10. *Gal.* 5. 1 *Tim.* 1.

i *Heb.* 1.

k *Deut.* 7. *Eph.* 1. 1 *Pet.* 2.

l *Heb.* 1.

4 This onely borne Sonne of GOD the Father, is given to the Children of

m *Rom.* 11. n *Joh.* 15 *Eph.* 3. 2 *Pet.* 1. o *Joh.* 14 *Acts* 1. p *Mat.* 11. *Luk.* 10. *Joh.* 3.

Men, to the end they ſhould be *m* grafted into his Spirit, [which is the holy Spirit of Love] and in their mindes be *n* of one Being therewith.

5. Through which holy Spirit, the ſame Sonne of God, *Jeſus Chriſt*, hath alſo promiſed his Believers, that the Truth of the Life, ſhould nakedly and clearly be *o* manifeſted unto them, whereby at the very laſt, to a concluſion of all godly things, they in like manner might declare the Love, the moſt brighteſt Day-light: and through the ſame true Light, Gods moſt holieſt Being, draw all people that have any deſire towards God, to the unity of Peace under the obedience of the Love, to the intent we all which love God, and his Righteouſneſſe, ſhould in theſe laſt dayes, know, and underſtand in all things, the mind of God in perfect clearneſſe, and through the holy Spirit of his Love, walk in all truth, as in a true light of the godly Clearneſſe, according to the Promiſes, even as God alſo hath ſpoken the ſame, through the Son, whom he hath made heire even of all that is Gods. *p* For all what the Father hath, is His.

16. But becauſe of his Long-ſuffering, (that his goodneſſe might be known in the

Love:

Love: and that none, through his default, might miſſe of the fulneſſe of the Life) he hath ſpoken thus in times paſt, for to eſtabliſh it in the laſt time.

7. I have (ſaith *q* the Lord *Jeſus Chriſt*) yet many things to ſay unto you: but ye cannot beare them now. Howbeit when the Spirit of Truth ſhall come, the ſame ſhall lead you into all Truth: For he ſhall not ſpeak of himſelfe; but whatſoever he ſhall heare, that ſhall he ſpeake: and he ſhall ſhew you that which is to come. He ſhall glorifie me: For he ſhall receive of mine, and ſhew it unto you. All what the Father hath, that is mine: Therefore have I ſaid, He ſhall receive of mine, and ſhew it unto you. q *Joh.16.*

8. Lo, all this Love doth GOD now, through this new Day, or Light of his Fatherly Love, ſhew on us, for to draw our Spirit in him, out of the earthly, lying, and deadly Being, unto his Love, in the Heavenly true Life, which is everlaſting.

9 Which his Love, *r* is the perfect Being of God and of Chriſt, and of the holy Ghoſt, which heretofore was *ſ* promiſed for to come in the laſt time: and it is the *t Jeruſalem*, which is now in the laſt time r *Joh.17* 1 *Cor.13* 1 *Joh.4.* ſ *Eſa.2.* t *Apoc.*

come downe unto us from Heaven, and the perfect fruit of Righteouſneſſe, where the Sun of clearneſſe doth never go down, according as GOD hath ſpoken in times paſt by the mouth of his holy Prophets, who have all likewiſe propheſied of this ſalvation, to the intent that all people, to the unity of heart in the Love, ſhould have a ſure hope towards God, and towards their ſalvation.

10 But alas, it ſeemeth that this Beliefe and Hope to this ſame, is by many
v *Jer.* 5. v forſaken: or elſe the ſalvation and the
1 *Tim.* 1. truth is not well underſtood, for to hope
4. thereon.

11. For there are found with many ſundry divided teſtimonies: and every one in His, or the moſt part, will defend, that his teſtimony is brought forth by the Spirit of Truth. But among theſe, there is found great faile by many, whereby many are
x *Matth.* made doubtfull in their beliefe, x and be-
24. come cold in their zeal to the Good. And
y *Luk.* by means of their diſſentions, y which they
17. have ſtirred up, and do yet daily ſtirre up among themſelves againſt each other. Many know not what they ſhal *hope for*, or *believe*.

12. Wherefore for the Unities ſake in the Love, O ye children of men, lay downe your

your contentions under the Love, and have regard unto Gods promiſes, and to your Calling: and incline likewiſe your hearts to the obeying of the love, and of the requiring of her ſervice.

13. For in the obeying of the love, and of the requiring of her ſervice, ye ſhall become of one mind, and ſhall know, that there is no more but a one God or Father, who alone, is only good and almighty, no more but one Chriſt, with him at his right hand; who only is the everlaſting Mediator and Saviour between God and us, out of him no more but one ſpirit, who only is true, and no more but one love, e which only is the band of perfection.

a Eph. 4. 2. 1 John 5.

e Col. 3.

14. Nevertheles, the Gifts of God, through the ſpirit, under the obedience of the love are manifold. Likewiſe alſo the Services are manifold. Which b Gifts and Services, are all to the Commodity and Profit of the Communalty, and are alſo all ſerviceable to the love, and to the unity in the peace. Howbeit, it is all but c one ſpirit, that worketh all through the ſervice of the love. Which ſervice of the love, is not miniſtred, for to break that which God hath ſpoken and promiſed in times paſt: but d

b Rom. 12. 1 Cor. 12. Eph. 4.

c 1 Cor. 12

d Mat. 5 Rom. 3.

to

to eſtabliſh and accompliſh it all, according to the Scripture.

15. Therefore let none of ours (whoſe ſonles ſtand ſubject under the Love) take upon him *e* to contend againſt any for any of the gifts of God, which are of God graciouſly beſtowed upon them, nor for the Services or Ceremouies cauſe, which any man obſerveth or publiſheth, albeit the ſame be manifold.

e 1 *Cor.* 5

16 For it is not for us to contend or ſtrive againſt any, for the gifts cauſe which any man receiveth of his God, neither to contend againſt any mans Services or Ceremonies, which he uſeth, to the training up & edifying of the people, except (as it is convenient & edifiable to further the peace) that they doe all ſtand ſubject under the Love and her Service.

17. For one hath this gift: and *f* with the ſame he is ſerviceable to the Communaltie, to a unity of heart in the Love. Another hath another Gift, and it is alſo ſerviceable to the Communalty: and yet notwithſtanding they are all uſed to the Love and to the Concord in their Services.

f *Rom.* 12
1 *Cor.* 12.
Eph. 4.
1 *Pet.* 4.

More-

18. Moreover, ſome uſe one kind of ſervice, or ſuch a manner of Ceremonies; and ſome again, other Services or Ceremonies, wherewith they train up the people, to the making known of that Righteouſnes unto them which God eſteemeth, and they are alſo ſerviceable to the ſame: And all likewiſe are done, to the Love and her Concord.

19. Therefore ſeeing the Gifts of God, and the ſervices are manifold, we let them ſtand free to every one, and do not contend againſt them, ſo far forth as they ſtand all under one God: and that they do not exalt their Services and Gifts, above the love and her ſervice; but do ſubmit themſelves all thereunder, and do likewiſe confes, that God only is the Lord, and only giveth in his ſervice of love the godly Gifts.

20. Wherefore let no man contend with his Gifts or Services, nor let no man make any breach therewith, in the Communalty of the love; but g praiſe God in all his works. And that all, to a unity of peace in the love.

g *Pſa.* 34

21. Lo, ſuch a unity, do the ſervices, Ceremonies, and gifts of the one-onely holy ſpirit of love ſerve unto, all to the good life and Peace:

and

and if we be all minded to the good life, and to the peace, then shall no mans services or Ceremonies be offensive unto us: neither shall we contend or wrangle for them.

h 1 *Pet.* 4

22. For every *h* Father of a Family under the love, hath doubtles the liberty, in his Family, to use Services and Ceremonies, according as he perceiveth out of the Testimonies of the holy spirit of love, that they are most profitablest or necessariest for his Houshold, to the life of Peace, for to keep his Houshold thereby, in Discipline and Peace: training them up therewith, that they may learne to practise and use; that which is right and equal, for to manifest unto them thereby, the true righteousnes which God esteemeth.

i 1 *Cor.* 14. *Phil.* 4. 2.

23. If any man therefore hath obtained in the obeying of the Doctrine of the gracious Word and his Service of Love, any gifts of God: or if any man hath any heavenly Revelation, or if any man use any service of the Priestly Ordinance, let him with us be serviceable to the love therewith, to the intent it may all be agreeable with the love, and may all be done to Concord, in the service of love, and not to strife, dissention, or schisme, to the intent, that the

the good life in all love and peace, might be lined under one head, the living God, and only King, according as in times paſt it was prophecied thereof.

24. The ſame life in the love, is the life and very like Beeing of Almighty God: namely, *Chriſt*, the gracious word of God the Father, (by whom *k* God made all that is any thing.) It is alſo the one only holy ſpirit of the Prophets: unto the which, all ſpirits of the Prophets, and all ſervices, that come out from God, *l* ate ſubject and ſerviceable to the love, and only minded to the peace and life; for God is no God of diſcord, but he is a God of Peace.

k *John* 1.

l 1 *Cor.* 14.

25. Foraſmuch then as the God of Heaven, doth now ſhew his mercy on us: and doth daily diſcloſe unto us, the thing that ſo many dayes hath been *m* hidden, therefore let us likewiſe with thankfulnes, and with ſubmitted obedience to the love; *n* take heed in the ſpirit, to the godly grace, and not be ſlack or ſlow, to further the good; but *o* reach one another the hand, and be ſerviceable to the love, with helpfulnes to the vertue, that the ſervice of the love be not hindred *p* nor evill ſpoken of.

m *Eph.* 3.

n 2 *Cor.* 6 *Heb.* 12.

o *Eph.* 4.

p 1 *Cor.* 6

26. And seeing such heavenly Revelations, are by Gods Grace to me unworthy committed, and according to the mention of the writings, which through the grace of God, are come forth or set out by me *H.N.* under the obedience of the love are opened, and granted me to be known and [q] understood, because I likewise should reveal the same in the world: therefore do I also witnes the same among the Children of men, indifferently out of the inclination of love, to the intent, that vertue and unity may grow and multiply.

q *Eph.* 3.

27. And these my testimonies of truth, shall also unto those (which now are, and hereafter shall come) be to a right discerning of the upright and lovely life, to as many as believe the same, and be comprehended in the love. For among them shall this service of love to the same life, according to the true being; everlastingly proceed on out of the love, according to the promises.

28. Behold ye beloved, concerning [r] all this which is revealed to me by the living God, and which I have testifyed and published

r 2 *Tim.* 1

published out of his holy and gracious Word, I have no other glorying, but f in God the most highest, in the light of his true being, and in his heavenly revelations, even as it is sufficiently testified. f *Jer.9.* 2 *Cor.* ii.

29. Out of which Revelations of God, I shew my service out of the inclination of love, unto all those that affect the Love, to the end we might with one consent be minded to the love; for to s draw the understanding under the obedience of the Love and her service. s 2 *Cor.* 10.

30. In the same service standeth also all my hope and confidence in the living God, and my salvation in his Christ; Which Christ standeth firm for us t to a Reconciler before God the Father, and in the service of his Love everlastingly; that through the same service our inward mind, should stand free, and firm in God and his Christ, and not be tied to any thing besides, without the Communion and service of the Love, whether to the sinne, or else to men: neither to any created or elementish things nor yet to any earthly or worldly things; whereby with one accord we might live boldly in God the most highest, with the Communion of the Love. t 1 *Ioh.* 2

With

31. With theſe deſpiſe I none in his underſtanding, whether he be great or ſmall, that every one (as right and meet it is) may give his underſtanding *v* captive, or ſuffer it to be plucked under the obedience of the Love: and likewiſe do that *x* which is juſt and equall; For who can refuſe the Love, or withhold himſelf from her ſervice, if ſo be he love the good.

v 2 Cor. 10.

x Phil. 4.

32. Doubtleſſe whoſoever refuſeth the love, and withholdeth himſelf from her ſervice, or with his underſtanding, is againſt it, the ſame man ſheweth thereby, that he is without underſtanding, and not minded to concord in the love; And moreover, that his heart thinketh not upon the good, which God eſteemeth; but rather, upon his own good, which he hath choſen to himſelf. But who ſo are fully affected to the love and her ſervice, and unto all that are juſt and equall, and do unpartially ſubmit themſelves under the obedience of the love, unto them am I inclined.

33. For with them, doth my heart deſire to live, in ſuch a life as is juſt and reaſonable, *y* lovely and peaceable, and with them, in like obedience under the love, to ſtand obedient in the ſame life, *z* to all unity of heart in the Love.

y Phil. 4.

z Eph. 4.

34. Be-

34. Behold, the true Chriſtians of *Iſrael*, the people of the Lord, are even in this ſort minded with us; and there are no other Chriſtians, nor Jewes, nor Houſe of *Iſrael*, nor People of the Lord; but thoſe that ſtand ſubject with us to the Love with one accord, and over whom the Love is likewiſe the head; who with us alſo, are not partiall or divided with this or that, which is earthly or viſible.

35. Thereunto in like manner is the ſervice of my writing: namely, to the right ſtock of life in the Love, and not to contend or to ſtrive againſt any. And I do not know, that I have written againſt any mans dealing, (ſo farre forth as the ſame is according to Truth, and out of love.) Neither have I named any faction by name for to contemn them, nor ſingled out any perſons particularly, whereby to reproach them: neither reviled any mans Religion for hereſie; but have called and invited all men, to the unity of heart in the Love. The which is the bleſſing of all the Generations of the Earth, according to the Promiſes made to the Fathers.

36. Therefore let every one glaſſe himſelf, and look how neer his cauſe is right:

and

and so give over his understanding to the obedience of the Love: (for therein consisteth the upright being) to the intent that all may, through the Love and her service *a* be renewed, and the Corruption reigne no more; but that the upright Righteousnesse which God esteemeth, *b* may come to light, according to the Promises.

a Eph. 1.
b Esa. 60.

CHAP.

Chap. XXV.

1, The Author concludeth this Introduction, with his Deſire and Requeſt to all that readeʒ or hear his Writings, that they apply themſelves unto that, which is ſet forth therein. 3. It is much happier to be among the lowly and ſorrowers for ſin: than to be with the proud and abſolute. 6. A menacing of the obſtinate. 12. The reward of the righteous: and the horrible End of the rebellious.

HErewith ye beloved we will cut off, and end this *Introduction*, to the holy underſtanding of *the Glaſſe of Righteouſneſſe*. And we deſire of all thoſe that read, or hear our writings of the godly Teſtimonies, and likewiſe of all thoſe that have any deſire to the Truth, and do humbly apply themſelves to that which is witneſſed by us, and do joyn with us in all uprightnes, under the obedience of the Love, to the intent that the Love may bear the dominion, and rule in us to a one minded Communion, in one amiable and godly life, that they will not take it grievouſly, to

ſuffer contempt, heavines, or anguiſh for a little while, with thoſe that love the Righteouſnes; but rather ſtand alwaies minded (whether it be in proſperity or adverſity) to be joyned to the mind of God, in all love even as the ſame under the obedience of the Love, is plainly and cleerly deſcribed, according to the life that abideth for ever in *the Glaſſe of righteouſnes.*

2. The Almighty God grant us his Grace, and ſtrengthen our minds to the ſame, *a* in the unity of Love and Peace: and in like maner all lowly hearts, that hope upon the righteouſnes and ſuffer heavines, for the ſins cauſe.

a *Eph.* 4.

3. It is ſurely much happier to be among the lowly hearts, where *b* is heavines and ſighing for the ſins cauſe, *c* where exhortation to amendment, and inſtruction to the knowledge of God and Chriſt is, and where men out of love *d* reprehend the blindnes of the heart for the righteouſnes ſake, than to be among the haughty, where the flattering lips of the ungodly and the diſſolute ſtout, or uncircumciſed of heart are; where men embrace all gladnes, commendation, praiſe and honour of men, and not the honour of God.

b 2 *Cor.* 7.

c *Matt.* 18. *Rom.* 15. 1 *Theſ.* 5. *Heb.* 3.

d *Prov.* 27.

VVhere-

4. Wherefore have regard hereunto, and awake to the good; For behold, It shall in his time be found, that the endurers or sufferers (who now for the sinnes cause, beare heavinesse, sorrow, and the Crosse; and who out of the love of Righteousnesse, endure out such things) shall be turned to a *e* godly joyfulnesse; where contrariwise, all despisers of the Righteousnesse which now rejoyce themselves in ungodlinesse (how evilly soever they do it) shall be turned to *f* grievous sorrow and paine; yea, *g* horrible it is to remember, the reward of the unrighteous or wretched men, which is for to come upon them.

e *Esa.* 66 62. 66. 4 *Esd.* 2. *Ioh.* 16.

f *Matt.* 25.

g 4 *Esd.* 5. *Apo.* 21.

5. O how happy is that man, which joyneth himself to the Word of the Lord, in his service of the Love, and *h* turneth him away from the evill: which betimes *i* heareth his Judgements, and so setteth himself down in the dust; *k* which receiveth Wisdom, and Instruction to Vertue: that loveth the Righteousnesse, and *l* refuseth not the Chastening of the Lord, that he may be upright of heart, before God; For it shall go well with him in the day of the righteous Judgement which God,

h *Esa.* 1. *Mat* 18

i 1 *Cor.* 11.

Prov. 3. *Heb.* 12.

now bringeth over the whole Earth; yet passing through great dangers of his salvation.

m *Prov.* 11. 1 *Pet.* 5. n *Sap.* 2. 2 *Pet.* 2. *Jude* 1.

6. How will it go with you then, m O ye sinners and sinneresses, which receive n this transitory life for your delight, and keep God out of your hearts, and have not once borne sorrow nor heavines for your sinnes.

7. Where will ye then hide your selves, ye haughty, ye covetous, and ye proud men, and all ye arrogant self-wise, that now will not submit nor give over your selves to obedience, under the service of the Love of the gracioue Word? o What profit I pray you will your pride, and your riches then yeeld or bring you?

o *Sap.* 5

8. Who think ye, will then have compassion on your misery, ye which now withhold your selves from the obedience of the Doctrine, and requiring of the gracious Word, and make your selves common with the worldly minded and with those that oppresse the little ones, grieve the Consciences of the simple, and betray, persecute, and spill p the innocent Bloud?

p *Ezek.* 22.

9. Oh! I am astonied, whil'st I thinke

upon

the horrible being of the ungodly, the wicked perverſe nature that will not convert.

10. Oh how horrible and fearfull ſhall it be unto him, that ſhall behold it with his eyes? Yea, what miſery and VVoe commeth over him, that ſhall take bear, and be tormented with the ſame eternally,

11. Therefore *q* much better in this dangerous Time is a little in the fear of God, with the Righteous; than ſuperfluities with the ungodly. It is alſo much better, to ſuffer and endure, Poverty, Shame, Reproach, Affliction, Heavineſſe, Anguiſh and Contempt, *r* with the Children of Peace, which have regard on Gods Righteouſneſſe, according to his Promiſes, than to have all the Delights or Pleaſures, with all the honour, riches, and Triumphs of this world.

q *Pro.*15

r *Heb.*11

12. For the Reward of the Righteous redoundeth *ſ* to Gods Glory; but the recompence of the ungodly, of the wicked world, with all unbeleevers or reſiſters of the good, *t* ſhall with confuſion periſh in horrible calamity, and with miſery: It is true.

ſ *Pro.*11. *Sap.* 5.

t *Apo.*21

Take it to heart.

Love

Love ye the Vertue fervently,
Give God his Honour due:
Delight therein continually,
That is his Doctrine true.

CHARITAS EXTORSIT,

PER H. N.

FINIS.